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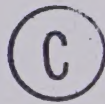
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THE UNIVERSITY OF ALBERTA

EDUCATION AND ACCULTURATION:

THE SCHOOL IN A MULTICULTURAL SETTING

by



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The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies for acceptance, a thesis entitled "Education and Acculturation: The School in a Multicultural Setting," submitted by David Garth Bryans in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

ABSTRACT

This study is a replication of other studies which have examined the value orientations of different ethnic groups. Value orientations were chosen as a criterion to determine if there were cultural differences among five adult ethnic groups, and between the parents and students in each group.

The study was based on the theory of dominant and variant value orientations developed by Florence Kluckhohn, who proposed that the answers to five common human problems which exist in all societies at all times are to be found in a limited number of different rank-orderings of value orientations.

The instrument used in the study was a revision of Kluckhohn's interview schedule, which Gue (1967) developed, after testing and revision, to suit the northern ecology of the Cree.

During the Spring of 1971, students in the secondary grades of the Lac la Biche School Division were given the Kluckhohn schedule as a questionnaire. From this large group, sub-groups were selected comprised of students of Treaty Cree, Metis, Ukrainian, French, and Lebanese ethnicity. Adult ethnic groups were selected by attempting to randomly select twenty parents, ten male and ten female, from each of the five ethnic groups. Data were collected from the one hundred parents by means of the Kluckhohn

instrument which was administered as an interview in English or in the language of the ethnic group.

Analytical procedures used in the examination of the data were an extension of Kendall's "S" to establish item consensus and the construct of "distance" to examine differences between groups.

Differences were found to exist among the adults in the five ethnic groups in the rank-ordering of the value orientation areas sufficient to term them culturally different with the exception of the French-Ukrainian pair.

Although item consensus was low for some groups in some value orientation areas, the accumulated scores for the value orientation areas were usually sufficient to determine the general rank-orderings for the groups.

Sufficient differences existed between the rank-orderings of value-orientation areas to term the adults and students in the French, Lebanese, and Cree groups as culturally different.

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CHAPTER I

INTRODUCTION

I. THE PROBLEM

The problem investigated in this study has its genesis in a dilemma faced by those involved in the education of the children of minority groups, especially children of indigenous ethnic groups.

Basically, the dilemma consists of whether educational strategies should be devised that have the effect of assimilating the children of native people, bringing them entirely into the main stream of Eurocanadian life, or whether strategies should be devised that help these children to preserve, reassess, or rediscover their own cultural integrity so that they have the opportunity to integrate with the majority society on the basis of an equal but different people.

In northern Alberta, public and separate schools are educating not only native Indian and Metis students, but also the children of other minority ethnic groups who possess distinctive cultural patterns. Should the school be concerned with helping to preserve or to change the values of these children?

The problem that forms the basis of this study underlies this dilemma. The problem may be stated thus:

In any given area where there is a number of identifiable ethnic or cultural groups, are the groups culturally different according to some criterion that moves across cultural boundaries, and are the children of each group culturally similar to their parents?

This question may be re-phrased with a different emphasis: If ethnic groups living in Alberta are culturally different, does it appear that the young Indian or Metis student is more distant from the cultural orientation of his ethnic group than is the young French, Ukrainian or other student of an identifiable subculture?

To examine such a problem, a criterion measure which moves across cultural boundaries and which is of sufficient import to examine basic cultural differences must be chosen. The measure used in this study was that of "value orientation" as developed by Florence Kluckhohn in her theory of dominant and variant value orientations, discussed later in this study.

Two sub-problems are explicit in the problem statement, and these may be stated in the terms of the Kluckhohn concept. These are:

1. Are there differences in value orientations between ethnic groups that comprise the population of a given school district?
2. Are there differences in value orientations between the students and adults in any one of the ethnic groups?

The next section of the study deals with the significance for education of an investigation of values of parents and students.

II. SIGNIFICANCE OF THE STUDY

The entire area of rural and minority group education has become the focus of intensive research and development in the United States in recent years. Even though the "melting-pot" attitude toward assimilation of different ethnic groups has seemed to prevail in that country, it has been necessary to develop special approaches to the education of such groups as the Indian, the Spanish-American, and the rural poor in Appalachia.

In Canada, awareness of the educational problems of some of the minority groups is growing, especially awareness of the seriousness of the problems facing native children.

Evidence from the literature of Indian education suggests that in schools where children from differing ethnic backgrounds receive the same education, widely differing degrees of satisfaction are experienced by pupils from different ethnic groups.

For the Indian or Metis student, evidence from the literature seems to indicate that education means lack of fulfillment, alienation from his own people, a short-circuiting of aspirations. For the children of

other groups who retain a concept of their own unique ethnicity, the school appears to better fulfill the expectations of parents and students.

Studies of native students in both the United States and Canada indicate that the young Indian student is subject to severe conflicts between the value orientations of his own community and those of the White middle-class dominated school environment. Gue's findings that the fourteen year old Indian students are "trying out" dominant white values and then rejecting them in favour of the dominant value orientation of their own people (Gue, 1967, p. 266) would seem to lend some support to this idea.

Similarly, the massive drop-out rate recorded by Hawthorn (1966) for Indian pupils in the grade eight and post grade-eight years supports the idea of basic value conflict in the native adolescent.

Wax, Wax, and Dumont, in their study of Sioux students, as well as the white teachers and administrators, found that there is a basic conflict between the values of Indian adolescent peer groups and those of the school (Wax, Wax, and Dumont, 1964).

Evidence from studies of the adolescent subculture would seem to indicate that many of the problems of identity and of conflicting values that the native teenager suffers are shared by members of other ethnic and

socio-economic groups. Sherif and Sherif (1965) have documented the problems faced by urban youth of minority ethnic groups in belonging to a culture with a different value orientation to that of the majority.

The significance of this study is that it attempts to discover the differences that exist in value orientations and the implications of these for education.

III. DELIMITATIONS OF THE STUDY

1. Geographically, the study was delimited to that part of Alberta in the Lac la Biche School Division #51. This area includes, as well as the community of Lac la Biche itself, smaller centres of population in Plamondon, Rich Lake, Venice, Hylo, Caslan, Kikino, Beaver Lake, Wandering River, Atmore, and Owl River.

2. The study was confined to five identifiable cultural groups: the Metis, Treaty Cree resident on Beaver Lake Reserve, Ukrainian, French, and Lebanese. While there are small enclaves of Italians and Finns resident in the area, the small size of the possible sample prevented inclusion of these groups.

3. Only parents, or guardians in the case of the Treaty Cree, of junior or senior high school students were included in the adult sample.

4. Only parents who were both of the same ethnicity were included in the adult sample.

5. The student sample consisted of those students from grade seven to twelve present in school the days that questioning took place whose parents both belonged to one of the cultural groups.

6. Implications drawn from the study refer only to educational problems and strategies.

IV. LIMITATIONS OF THE STUDY

1. The findings of this study apply to the Lac la Biche area only, and caution is indicated in the drawing of inferences from this to other settings.

2. Extensive research had been done with the Metis people in the Lac la Biche area prior to the present study, and this previous experience may have influenced responses and findings.

3. Stratified random sampling of parents was not possible for the Cree adult sample, and while those interviewed stood in loco parentis to high school and junior school students many were not the natural parents.

4. The methodology was subject to the limitations imposed by different perceptions of individuals of the purpose of the study, and by the different personalities of interpreters.

V. ASSUMPTIONS

1. It was assumed that the process of translation and back-translation of the Kluckhohn instrument in the four languages used in the study made the instrument consistent across cultures.

2. It was assumed that the data should be gathered in the same manner that other users of the Kluckhohn methodology had employed; that is, by personal investigation, and that the validity and reliability established by previous research would, thereby, be maintained.

VI. DEFINITION OF TERMS

Indian. In this study, the word Indian is considered to mean all those people of native ancestry who have the legal status of Treaty Indian.

Metis. The term "Metis" is used in this study to denote all people of native or mixed native and other ancestry, who do not live on a Reserve, and do not have the legal status of Treaty Indian.

Lebanese. This term, as used in this study, includes Canadian immigrants of Lebanese origin, and Canadian-born students and adults of Lebanese parentage.

Ukrainian. This term includes Canadian immigrants of Ukrainian origin, and Canadian-born students and adults of Ukrainian parentage.

French. In this study, French denotes those Canadians whose first language is French and/or those people who identify themselves as being Canadians of French origin or affiliation.

VII. SUMMARY

The problem investigated in this study was whether or not, in any given area where there was a number of identifiable ethnic or cultural groups, differences in value orientations existed between the groups and among the adults and students in each group.

In this replication study, the Kluckhohn model was used for the determination of these differences.

Evidence from the literature on native education indicated that differences in value orientations between parents and students would be probable with native people and possible with other minority groups.

The study was conducted in the Lac la Biche School Division #51, and the groups concerned were the adults and students of Cree, Metis, French, Ukrainian and Lebanese ethnicity.

The delimitations, limitations and assumptions were also outlined in this section, and definitions of key terms were given.

The theoretical basis of the study is presented in the next chapter.

CHAPTER II

THEORETICAL FRAMEWORK

This chapter commences with a definition of the concept of value which underlies the theoretical framework of the study. It continues with an outline of the Theory of Dominant and Variant Value orientations developed by Florence Kluckhohn, and with a rationale concerning the applicability of this theoretical framework to the problem studied.

The chapter concludes with a short review of research which has utilized the Kluckhohn theory and methodology.

I. A CONCEPT OF VALUE

Varying views have been held, and are held, by philosophers and social scientists as to the meaning of "value." A comprehensive comparative discussion of these views and their relationship to the Kluckhohn theory is available elsewhere (Gue, 1967). Florence Kluckhohn (1961) regards most definitions as being inadequate in that they neglect the variances that may occur in value structures or that they class these variances as deviance.

However, in a study of values, it would seem desirable to give a clear definition of the concept of "value" that is being used. This definition underlies Kluckhohn's Theory and takes the culture, group, and

the individual's relation to culture and place in his group as a frame of reference. This concept of value is one synthesized from the ideas of Clyde Kluckhohn (1951) and Talcott Parsons (1951).

According to Clyde Kluckhohn, "Value implies a code or standard which has some persistence through time, or, more broadly put, which organizes a system of action." (Kluckhohn, 1951, p. 395)

His definition is that

A value is a conception, explicit or implicit, distinctive of an individual or a group, of the desirable which influences the selection from available modes, means, and ends of action. (Kluckhohn, 1951, p. 395)

It is emphasized, further, that the affective, cognitive, and conative are all elements vital to this concept of value. C. Kluckhohn continues with an explication of how these three elements affected the choice of each of the key words in his definition.

The word conception was deliberately chosen because an element, although never exclusively so, of the cognitive is always involved. This means that there is an element of the "desirable" involved. In other words, it is not the "desired" that is a value, but rather that which is believed to be "desirable."

The phrase explicit or implicit is used to denote that whereas those values which are capable of direct expression may be directly verbalized those which are not

directly capable of being verbalized will be given indirect expression. These latter will be manifest in behaviour and through verbalizations that do not directly state the pertinent values.

The word desirable, in C. Kluckhohn's opinion is of crucial importance. It brings out the fact that values "whether individual or cultural" have an affective as well as a cognitive dimension. Values, then are internalized, and while sometimes in conflict with the less perduring motivations, function to canalize the motivations and lend some predictability to man's individual and social behaviour.

"The combination of conception and desirable establishes the union of reason and feeling inherent in the word value." (Kluckhohn, 1951, p. 400)

Use of the word influence implies that human thought has some effect on human action; that is, that man responds to general ideas as well as to specific stimuli.

The word selection, used as a more neutral word than choice, means that the human actor, or actors, has more than one mode, means, or direction of action, each of which is open.

Available simply emphasises that various alternatives are open in the external world seen by the observer.

Conceptions of the desirable are not limited to

proximate or ultimate goals or ends, so that the means and the style, or mode, are also placed upon the desirable-undesirable continuum. Kluckhohn states that modes and means are frequently confusable, and that, similarly, ends and means frequently blur into one another.

"In summary then, any given act is seen as a compromise between motivation, situational conditions, available means, and the means and goals as interpreted in value terms." (Kluckhohn, 1951, p. 403)

A definition of value that accords with Kluckhohn's (1951) is that given by Talcott Parsons.

An element of a shared symbolic system which serves as a criterion or standard for selection among the alternatives of orientation which are intrinsically open in a situation may be called a value. (Parsons, 1951, p. 12)

In the conceptions of both C. Kluckhohn and Talcott Parsons, value is identified with broad, basic norms, which are shared by most members of a group, and which serve to integrate as well as to guide and channel the organized activities of the members, in part by generating derivative norms regulating functionally important areas of life.

Value Orientations

Florence Kluckhohn's theory is based on a conception of value orientations. A value orientation, according to Clyde Kluckhohn, is "a set of linked propositions embracing both value and existential elements." (Kluckhohn, 1951, p. 409)

Each person's life is based on certain beliefs that find some expression in his day-to-day behaviour. Such behaviour will have some idiosyncratic qualities because each man has a different experiential framework. But for everyone, although these beliefs or values differ in explicitness or implicitness, a sense of coherence is given to life both in the cognitive and affective dimensions by the philosophy or values of the individual and his group. Some individuals will have a greater amount of the idiosyncratic in their behaviour than others and may modify or radically change the behaviour parameters set by the values, or the values themselves.

A value orientation, then is a conception that influences man's day-to-day behaviour. It is, moreover, a "statement of a given group's definition of the meaning of life, a statement comprising both existential and normative postulates,..." (Kluckhohn, 1951, 410)

Clyde Kluckhohn (1951) formally defines a value-orientation as:

a generalized and organized conception, influencing behaviour, of nature, of man's place in it, of man's relation to man, and of the desirable and non-desirable as they may relate to man-environment and inter-human relations. (p. 411)

Further, C. Kluckhohn goes on to say that:

Florence Kluckhohn has noted that 'all societies find a phraseology within a range of possible phraseologies of basic human problems.' The present conception is the same, except (a) the term value-orientation calls explicit attention to the union of

normative with existential assumptions; and (b) there is no limitation to 'cultural' orientations; value-orientation is equally applicable to individuals and groups. (Kluckhohn, 1951, p. 411)

These "differences" between the concept of value orientations held by C. Kluckhohn and Florence Kluckhohn are more apparent than real. Florence Kluckhohn's position that variant value orientations are both permissible and necessary in any culture would seem to indicate that she accepts value orientations as applicable to both individuals and groups. Similarly, Florence Kluckhohn, in stating that value orientations determine the solutions that will be found for common human problems and in making her theory operational through these common human problems, would seem to imply that the normative element, whether it be termed a component, or the whole, must be realized in terms of existential assumptions.

In summary, it may be stated that for this study values are not the ephemera of axiological debate, but, rather, the broad normative framework within which individuals and groups order their lives. Further, a definition of value-orientation has been given that unites individual and normative elements, and that has direct applicability to Florence Kluckhohn's Theory of Dominant and Variant Value Orientations.

II. THE KLUCKHOHN THEORY

Kluckhohn's theory of dominant and variant value orientations was developed in an attempt to explain differences between cultures and the variations within cultures. The determination of variant orientations is a point emphasized by Florence Kluckhohn as her belief is that the traditional practice of describing societies only in terms of dominant orientations leads to false and over-simplified conceptions about those societies.

In discussing value or value orientations, Kluckhohn refers to this area as the conceptualization of that order of cultural phenomena which has been variously defined by others as "systems of meanings," "unconscious canons of choice," "integrative themes," "ethos," or "configurations." "Very broadly a value orientation may be defined as a generalized and organized principle concerning basic human problems which pervasively and profoundly influence man's behavior." (Kluckhohn and Strodtbeck, 1961, p. 341)

More specifically, Kluckhohn gives a definition of the nature of the elements found in the principle and the relationships between those elements.

Value orientations are complex but definitely patterned (rank-ordered) principles, resulting from the transactional interplay of three analytically distinguishable elements of the evaluation process--the cognitive, the affective, and the directive elements--which give order and direction to the ever-

flowing stream of human acts and thoughts as these relate to the solution of "common human" problems. (Kluckhohn and Strodtbeck, 1961, p. 4)

Further, Kluckhohn states that three major assumptions underlie the conceptual scheme used for the classification of the value orientations and the ranges of variation postulated for them. These are:

- (1) There is a limited number of common problems for which all peoples at all times find solutions.
- (2) While variations in these formulae certainly exist, they are neither limitless nor random but are instead, variations within a limited range of possible solutions.
- (3) All variants of recurring solutions are present in all cultures at all times but receive, from one society to another, or one subculture to another, varying degrees of emphasis. (Kluckhohn and Strodtbeck, 1961, p. 341).

The five crucial problems for which all human groups must find solutions are stated as questions:

- (1) What is the character of innate human nature?
(Human Nature orientation)
- (2) What is the relation of man to nature (and supernatural)? (Man-Nature orientation)
- (3) What is the temporal focus of human life?
(Time orientation)

(4) What is the modality of human activity?

(Activity orientation)

(5) What is the modality of man's relationship to other men? (Relational orientation)

(Kluckhohn and Strodtbeck, 1961, p. 11).

Four of the five common problems examined by Kluckhohn and her colleagues for which ranges of solutions are postulated have a three-fold variation. The exception is the first which has four variations.

The first human problem concerns the nature of man himself. The name given to the evaluative principle is that of human nature orientation. The primary classification designates the four positions of Good, Good-and-Evil, Neutral, and Evil; with a secondary classification of man's nature being mutable or immutable to account for the variance in belief in man's power to control or modify his innate being. (The human nature orientation has not yet been examined by the Kluckhohn methodology).

The second evaluative principle, termed man-nature orientation deals with the problem of man's relation to nature and supernature. The positions within this orientation are termed Mastery-over-Nature, Subjugation-to-Nature, and Harmony-with-Nature.

Man's place in the flow of time includes the three-fold range of Past, Present, and Future.

Activity orientation, dealing with the various modalities of human behaviour, encompasses the three emphases of Being, Being-in-Becoming, and Doing.

The relationship of man to his fellow man is termed the relational orientation. The varying modalities of this orientation are specified as Lineality, Collaterality, and Individuality.

Of the three positions in each value orientation, each choice may represent a solution to the common human problem. The one preferred most strongly is referred to by Kluckhohn as the dominant or first-order position. The position regarded as next best by an individual or group is termed a second-order or variant position. The least preferred is termed a third-order variant.

Tables I and II give the common human problems and value orientation areas, and the five value orientation areas with the range of possible value orientation positions in each. This study utilizes the term value orientation area following Caudill and Scarr (1962) and Gue (1967) to avoid confusion between the problem and the rank-ordered solution. Similarly, Tables I and II are replications of the tables adapted by Gue (1967) from Kluckhohn and Strodtbeck (1961).

A full understanding of the value orientation areas and their various modalities or orientations is necessary to appreciate the full sweep of the Kluckhohn

TABLE I
COMMON HUMAN PROBLEMS AND VALUE ORIENTATION AREAS*

Problem	Value Orientation Area
1. What is the modality of man's relationship to other men?	Relational
2. What is the temporal focus of human life?	Time
3. What is the relation of man to nature and to super-nature?	Man-Nature
4. What is the modality of human activity?	Activity
5. What is the character of innate human nature?	Human Nature**

*From Gue (1967), as adapted from Kluckhohn and Strodtbeck, (1961).

**Kluckhohn did not test the Human Nature Value orientation area in the Five Cultures Study owing to the difficulty of creating valid items. No attempt was therefore made in this study to elicit value orientations in this area.

TABLE II

FIVE VALUE ORIENTATION AREAS AND THE RANGE OF
VALUE ORIENTATION POSITIONS POSSIBLE IN EACH*

Value Orientation Area	Range of Possible Value Orientation Positions		
Relational	Lineality	Collaterality	Individuality
Time	Past	Present	Future
Man-Nature	Subject-to-Nature	Harmony-with-Nature	Mastery-over-Nature
Activity	Being	Being-in-Becoming	Doing
Human Nature	Good	Neutral or Mixture of Good and Evil	Evil
	Mutable-Immutable	Mutable-Immutable	Mutable-Immutable

*Adapted from Gue (1967) and Kluckhohn and Strodtbeck, (1961)

theory and its capacity to move across cultures.

The Man-Nature Value Orientation Area

The three value orientations possible in solving problems in this area are: Subject-to-Nature, Harmony-with-Nature, and Mastery-over-Nature.

Subject-to-Nature. This orientation implies a passive acceptance of the effects of natural forces. Man accepts the drought, the flood, and the sickness of humans and other animals as inevitable facts of life. As Gue (1967) states, fatalism best describes this orientation.

Harmony-with-Nature. This orientation, probably more prevalent in Asian cultures than in others, admits no separation between man, nature, and super-nature. Each is an extension of the other and all are united in one reality.

Mastery-over-Nature. The implications of the Mastery-over-Nature position are familiar to most North Americans and to the members of other highly industrialized societies. Man is master and the forces of nature must be overcome and must be, if not made to serve him, then, at least prevented from hindering him. Reservoirs are constructed to avoid the effects of drought, dikes are built to prevent floods. Entire ecosystems are created

or destroyed for man's convenience. Doctors, engineers, and scientists can allow man to live longer and to live free from many of the exigencies of the external world.

The Time Value Orientation Area

The temporal focus of human life is divided into the range of Past, Present, and Future. Kluckhohn, however, makes the point that too generalized a view of the differences in a sense of time between folk and industrialized peoples allows one to lose sight of meaningful cultural differences. Again, the point is made that the three orientations will be present in every culture and it is a matter of the different ordering of preferences that truly indicates cultural differences. Kluckhohn, further, quotes Spengler in delineating what she feels is the importance of man's temporal orientation. "It is by the meaning that it intuitively attaches to time that one culture is differentiated from another." (Kluckhohn and Strodtbeck, 1961, p. 14)

Past. Those cultures which are characterized by a primary emphasis upon the maintenance, or the restoration, of the traditions of the past are said to be Past oriented.

Present. This orientation of "a relatively timeless, traditionless, future-ignoring Present" (Kluckhohn and Strodtbeck, 1961), is characteristic of such groups

as the Spanish Americans. The past is gone and the future is vague and unpredictable, and life is lived from day to day.

Future. Kluckhohn states that Americans are the greatest believers in a realizable future that will be "bigger and better" than the present. While peoples who hold the future to be best do not entirely forget the past, or ignore the present, there is an emphasis upon any change that does not upset the existing value order.

The Activity Value Orientation Area

The fourth of the common human problems giving rise to a value orientation area is the modality of human activity. The range of variation in solutions is, again, threefold: Being, Being-in-Becoming, and Doing.

Being. Kluckhohn is careful to point out that no complete one-to-one relationship between the desired and the desirable is ever found in a society. The demands of other value orientation areas place constraints on this possibility. The Mexican fiesta with its emphasis on spontaneity typifies, to Kluckhohn, the stressing of the "isness" of the personality, and this spontaneous expression of "isness" is not pure license. There is a concern in the Being orientation with what a person is rather than what he does.

Being-in-Becoming. While the Being-in-Becoming orientation shares with the Being orientation an emphasis on what the person is, the similarity ends there. The Being orientation is not developmental while the Being-in-Becoming orientation places prime emphasis upon this process of development. In Kluckhohn's words: "The Being-in-Becoming orientation emphasizes that kind of activity which has as its goal the development of all aspects of the self as an integrated whole."

Doing. The most distinctive feature of this orientation is the valuing of the kinds of activity which result in accomplishments that are externally measurable. It is characteristically the dominant orientation of North American society with its preoccupation with "getting things done" and with the measurement of man's success by achieved status and by the physical possessions that signify that status.

The Relational Value Orientation Area

This orientation area has three positions, termed Lineality, Collaterality, and Individuality. It concerns the common human problem of man's relation to other men.

This threefold approach differs from the traditional sociological use of various types of dichotomies to differentiate homogeneous folk societies from heterogeneous urban societies. Tonnies' Gemeinschaft-

Gesellschaft, Weber's traditional-rational/legal, Durkheim's mechanical-organic, Redfield's rural-urban, and Swartz' simplex-multiplex have all been used for this purpose. All these dichotomies, however, are utilized more to make gross differentiations between simple folk societies and complex urban groups than to examine the differences both between cultures and within them.

Kluckhohn makes the point that the three relational orientations are present in every society, no matter how simple or complex. Every person has some degree of autonomy; one type of social grouping will inevitably be laterally extended relationships; and, individuals are biologically and culturally related to each other over generations. It is the different rank-orderings of these three positions that reveal not only the differences between cultural groups and the variances within them but also reveal directions of cultural evolution.

Individuality. "When the individualistic principle is dominant, individual goals have primacy over the goals of specific Collateral or Lineal groups." (Kluckhohn and Strodtbeck, 1961, p. 18). Kluckhohn goes on to say, as with the Being orientation in the Activity area, this does not imply license or the complete disregard for the welfare of the group but rather a stress on the individual's fulfilling his responsibility to society through the

attainment of autonomous goals. North American society has traditionally been regarded as individualistic with its emphasis on the entrepreneurial element and on social mobility. The Individualistic position is, also, characterized by a high degree of independence of the nuclear family.

Collaterality. "A dominant Collateral orientation calls for a primacy of the goals and welfare of the laterally extended group." (Kluckhohn and Strodtbeck, 1961, p. 19) The group, in such cases is moderately independent of other similar groups, and continuity of group relations over extended time is not a critical matter. The goals that are representative of the group have primacy although each individual holds autonomous goals and some which are Lineal in nature.

Lineality. A dominant Lineal position implies, again, that group goals will have primacy, but with the added factor that one of the most important of these is continuity through time. Continuity of the group through time and ordered positional succession within the group are crucial issues in this position. "...wherever Lineality is dominant, roles are also representative, but they differ from the Collaterally defined ones in that they always relate to a definite position in a hierarchy of ordered positions." (Kluckhohn and Strodtbeck, 1961, p. 19). A system of aristocracy is the ideal example of

Lineality.

Dominant and Variant Value Orientations

Two major theoretical formulations emerge from the assumptions and the classifications developed from the basic concepts. The first of these is that a given culture will be:

... an interlocking network of dominant value orientations and variant value orientations which are both required and permitted. (Kluckhohn and Strodtbeck, 1961, pp. 341-342)

The second is:

The difference between the value-orientation of seemingly quite distinctive cultures, as well as those between the varying segments within a given culture are not absolute. Instead, they are the representatives of varying rank orderings of the same value-orientation components which are common to all cultures at all times. (Kluckhohn and Strodtbeck, 1961, p. 342)

As with other theories treating basic values, it is Kluckhohn's contention that the value elements permeate, and are observable in most of the patterns of action and thought. Systems of value orientation, then, will have some influence on behaviour, and the degree of congruence each of the value components has with the other elements must be assessed to determine "the type and degree of cultural integration a social system has and its distinctive resistances and susceptibilities to change" (Kluckhohn and Strodtbeck, 1961, p. 342).

Societal Differentiation

Kluckhohn's next phase in the development of her theory is the assessing of two of the major types of societal differentiation found in all societies. The first of these is termed "subgroup differentiation" which would seem to mean the gross observable differences found in ethnic, class, regional or other distinctive social units.

The second type of societal differentiation, Kluckhohn calls "behaviour-sphere differentiation." This would include the broad categories of activities essential to the functioning of any society. In the treatment of these areas, the Kluckhohn theory focusses primarily on the economic-technological, the religious, the intellectual-aesthetic, and the recreational behaviour spheres. In addition to the above-mentioned spheres, Kluckhohn also identifies two others, the familial and the political.

The concept of behaviour-sphere bears some resemblance to that of "institution" as utilized by sociologists, and to the analytical construct of "system" used by political anthropologists (Rogers, 1971).

There will be distinctive subgroup differentiations in any society. Behaviour-sphere differentiation will differ from society to society both in degree of distinction and in interrelationships. Primitive societies

may contain such a fusion of behaviour-spheres that distinctions are blurred while in highly industrialized societies the differentiation may be so great that the interrelations may appear tenuous.

Behaviour-sphere differentiation, both in degree and the relative stressing of one sphere over others, appears to have an association with variation in types of value-orientation profiles.

Value Orientations and Cultural Change

In an era of change, Kluckhohn's position on the relationship between value orientations and cultural change has special relevance. While this study postulates no cause and effect relationship between similarities or differences in value orientations and the influence of one cultural group in the Lac la Biche area on another, it is still of interest to examine Kluckhohn's position. One aspect of her thoughts on cultural change is that in order for it to occur there must be a reasonably sustained impact of one or more external forces upon a culture. This forces cultural interaction which, in turn, causes internal variation. A second feature is that cultures that display a degree of ambivalence about their value orientations are ready for, or in the process of, change. The third basic premise is shared by Kluckhohn with Rogers (1962) and Barnett (1957). This premise is that members of a culture who hold divergent or variant values from the

dominant ones of the culture will be those most likely to act as agents of change.

III. APPLICABILITY OF THE KLUCKHOHN THEORY TO THIS STUDY

To answer the question, "Are a number of groups culturally different?" a criterion measure must be used that is of sufficient universality that it moves across cultural boundaries easily. This criterion measure must also be of sufficient importance that it, in part, defines the culture that it measures. In other words, to differentiate cultures it is necessary to have some yardstick whereby important and fundamental characteristics of the cultures may be measured and compared.

It is thought that "values" or "value orientations" which form the basis of societal action are pervasive and important components of any culture and, if measures of these values or value orientations can be made operational they may serve as the criteria for differentiating cultures.

This study, in attempting to determine whether or not actual differences exist between the cultural groups in the Lac la Biche area and whether or not the students belonging to each of these groups are culturally similar to their parents, followed the above reasoning in selecting the Kluckhohn Theory as the conceptual framework.

The methodology derived from this theory does have measures of value orientations that move across cultural boundaries. These measures, also, differentiate cultures and are, thus, suitable for an inter-cultural study.

Basic to the Kluckhohn Theory is the concept of variant orientations which are both permitted and required in any society. This concept is particularly important within the theoretical framework of this study for two reasons.

The first of these reasons is that in a given area, the Lac la Biche School Division in this study, where cultural groups interact constantly and where value frameworks are almost certain to affect each other due to intermarriage, proximity, and other reasons, a single measure of "dominant" value orientations, or even a measure of "dominant and deviant" value orientations is not likely to distinguish the real but subtle differences that exist between cultures.

The second reason is that where there are differences in the value orientations of parents and their children change is implied, and, while this study does not postulate or attempt to prove any cause-effect relationships between any forces and differences found in value orientations of parents and children in the five ethnic groups, it is important for the implications to be

drawn from this study to know the direction, and the extent, of possible changes. Kluckhohn claims that it is in the ordering and the strength of first-, and second-order value orientations that the susceptibility of a culture to change may be assessed. For the purposes of this study, also, it is in the variant orientations that the degree to which cultures differ, and parents and students in a culture differ, may be ascertained. From this may be derived the implications of past change and the likelihood of future change in students' value orientations.

In all respects, the Kluckhohn Theory is applicable to the investigation of the problem researched in this study. As a theoretical framework, it is useful for the determination of not only the gross differences between completely different cultures but also the subtle differences between cultures that interact extensively in the same environment.

IV. SUMMARY

A definition of a concept of value which underlies the theoretical framework of the study was stated. This definition, synthesized from those of Talcott Parsons and Clyde Kluckhohn, stated that values are identified with broad, basic norms, which are shared by most members of a group, and which serve to integrate as well as to guide and channel the organized activities of the members.

This definition was expanded into a definition of value orientation, derived from those of C. Kluckhohn and F. Kluckhohn, which stated that value orientations are generalized and organized conceptions, comprised of both normative and existential elements, of nature, man's relationship to nature and other men, and of the desirable and undesirable as they may relate to man-environment and interhuman relations. These value orientations pervasively and profoundly influence man's behaviour.

Two main ideas form the basis for the Kluckhohn Theory. The first of these is the conceptualization of that order of cultural phenomena which has been variously defined as "systems of meaning," "unconscious canons of choice," "integrative themes," "ethos," or "configurations." The second is the idea that there is normally an ordered variation in the value orientation systems of all societies.

The conceptual scheme used for the classification of the value orientations and their ranges of variation has three further assumptions as its basis: (1) there is a limited number of common human problems for which all peoples at all times must find solutions. (2) While variations in these solutions certainly exist, they are neither limitless nor random but are, instead, variations within a limited range of possible solutions. (3) All variants of recurring solutions are present in all cultures at all times but receive, from one society to another, or

one subculture to another, varying degrees of emphasis.

The five common human problems for which, thus far, ranges of solutions are postulated concern the nature of man himself, his relation to nature and supernatural, his place in the flow of time, the modality of human activity, and the relationship man has to his fellow human beings.

Repeatedly Kluckhohn stresses the importance of variant patterns. All variant patterns, those permitted as well as those required, are seen as having the maintenance of the ongoing system as their primary function, but, at the same time, they contain the seeds of potential change which often spring into growth when nurtured by external influences.

Following the delineation of the Kluckhohn theory of variation, a rationale for the use of the theory as the conceptual framework for this study was given. The major points of this rationale were that the Kluckhohn Theory was a basis from which to develop a methodology for differentiating cultural groups, and that the theory of variant value orientations supplies a theoretical framework within which cultural change and subtle variations in value orientation may be examined.

For a further discussion of theory and methodology in the study of values, Appendix C may be consulted.

V. REVIEW OF RESEARCH UTILIZING THE KLUCKHOHN THEORY AND METHODOLOGY

This section presents a selected review of research literature relating to the application of the Kluckhohn theory and methodology to the study of dominant and variant value orientations. A comprehensive review of the literature relating to native education and to a general study of values may be found in Gue (1967).

The Kluckhohn Study (1961)

The original study of five cultures was conducted by Florence Kluckhohn and associates to determine whether or not a methodology developed from her theory of dominant and variant value orientations would discover significant and measurable differences among cultures (Kluckhohn and Strodtbeck, 1961). This theory and methodology are discussed in other sections of the study.

Significant intercultural differences and intracultural variations were found to exist among the five cultural groups living in the same geographic region. Two of these groups were native Indian, the Zuni and the Navaho. The three other groups were Spanish-American, Mormon, and Texan.

The study was carried out by five investigators and the findings compared with predictions made prior to the field work. Differences between the predicted out-

comes and the final results would seem to have been attributable to the nature of the literature from which these predictions were derived, in that the Kluckhohn methodology made possible a much more complex analysis of the value patterns of the cultures than had previously been carried out on the basis of simpler, usually dichotomous theories.

The Caudill and Scarr Study (1962)

Caudill and Scarr (1962) investigated the value orientations of twelfth-grade Japanese students and their parents in the three communities of Ome, Chiba, and Fukugawa. A modified Kluckhohn instrument was administered to a random stratified sampling of 619 subjects. The instrument, translated into Japanese for the Relational, Time, and Man-Nature values, was read to the students who marked printed copies. The translated schedules were sent home to the parents who completed them and returned them to the school.

Of particular interest was the Caudill and Scarr method of sampling. Working from the school to the home, a student sample was first selected and, on the basis of this selection, parents were matched directly to their children.

The dominant orientations of the Japanese in the Relational area were divided between Collaterality in the Familial and Occupational behaviour-spheres and Individ-

uality in personal matters, both belying what Caudill and Scarr assumed as the traditional Japanese orientation of Lineality. In the Time area, the authors discovered a mixture of Future and Present orientations as dominant, and in the Man-Nature area a preference for Mastery-over-Nature with a strong first-order variant ranking for Harmony-with-Nature.

An original contribution was made by these two researchers to the development of the Kluckhohn methodology with their development of the construct "distance" and its application to cultural differences and change.

The Kitchen Study (1966)

Kitchen, using a modified Kluckhohn instrument, sampled 2,132 students from the Newfoundland schools. Kitchen had amended Kluckhohn's work by devising Being-in-Becoming positions in the Man-Nature area. Kitchen also differentiated between "lineality" as understood by the individual's position in a familial or affinal context, and what he termed "Bureaucratic Lineality" referring to the individual's position in relation to large organizations.

The statistical procedures followed those of Strodbeck, making a number of assumptions concerning the distribution of the traits in the population and of the independence of the variables, which make his findings not as valuable as they could have been.

Kitchen's major contribution was in providing further evidence of the usefulness of the Kluckhohn theory and methodology in assessing intracultural variations. Predictions based on Redfield's peasant-urban continuum were strongly supported by the findings. Dominant value orientations of the pupils were Mastery-over-Nature, Doing, Collaterality, and Present time; with Lineality, Being-in-Becoming, Subject-to-Nature, and Future time as first-order variants.

The Seger Study (1965)

Seger examined the relationship between value orientation and role expectations in a study of teachers and trustees in the northwestern United States.

Differences in role expectations held for the superintendent by the school board members and the teachers were found to be related to the differences in value orientations of these two groups.

The Parry Study (1967)

This study was designed to discover whether or not grade ten students attending a high school in western Canada held attitudes in the Relational value orientation area sufficiently different to those held by their fathers that they could be considered a subculture.

One-way analysis of variance and t-tests were employed to test the differences within and between groups.

Parry discovered statistically significant differences between the groups, with the parents rank-ordering Individuality as the dominant orientation with Lineality the first-order variant, and the students as Individuality the dominant orientation with Collaterality the first-order variant.

Some question might be raised as to whether or not the theoretic propriety of the Kluckhohn model is respected by the application of parametric statistics to a segment of the methodology.

The Gue Study (1967)

Gue's study examined the value orientation patterns of Indian parents, adolescent Indian pupils, and teachers and administrators in an isolated region of Alberta.

Data were collected by means of a parent's interview schedule from thirty Indian parents in their homes in Wabasca, Alberta, a pupil's questionnaire completed by 138 adolescent Indian pupils in group sittings in the two schools in Wabasca, and a teacher's and administrator's questionnaire, completed by 129 teachers and administrators in Northland School Division #61.

In the Relational value orientation area, parents and pupils ranked their preferences as Lineality preferred to Collaterality preferred to Individuality, but teachers chose Individuality over Lineality over Collaterality. In the Time value orientation area, parents,

pupils and teachers preferred Future over Present over Past. In the Man-Nature value orientation area, parents and teachers chose Mastery-over-Nature over Harmony-with-Nature over Subject-to-Nature. Pupils preferred Subject-to-Nature over Mastery-over-Nature over Harmony-with-Nature. In the Activity value orientation area, all groups agreed upon Being-in-Becoming over Doing over Being.

Statistically significant differences were found between the patterns of parents and pupils, parents and teachers, pupils and teachers, and Treaty and Non-Treaty pupils.

VI. SUMMARY OF RELATED RESEARCH

The Kluckhohn theory and methodology have been utilized in a number of studies since the original Five Cultures Study conducted in New Mexico by Florence Kluckhohn and her associates. The original study was carried out in an attempt to operationalize the theory and to determine the effectiveness of the instrument in measuring intercultural differences and intracultural variations.

Since that time, repeated use has brought further developments which have made the methodology more congruent with the theory and more applicable to the Canadian environment.

Caudill and Scarr, in their development of the construct of "distance" and by the use of a matched parent-student sample made possible the examination of the differences in culture between generations.

Seeger's application of the theory to the school setting, although concerned only with adults, was a step in the direction of applying the Kluckhohn model to a total school system. Further, his inclusion of role perceptions in the study added a dimension which Florence Kluckhohn had discussed in her theory but had not examined in the Five Cultures Study.

Kitchen, while making certain assumptions about his data that might not be easily defended, applied the methodology to a total school system. Further, Kitchen's development of Being-in-Becoming alternatives was a positive step in bringing the methodology into greater congruence with the theory. The concept of Bureaucratic Lineality was a contribution that would warrant further investigation.

Gue's use of the Kluckhohn model gained a further extension and a greater applicability to it. Through the development of new items and the revision of original items that adapted the Kluckhohn instrument to a northern setting, and by inclusion of items that examined a greater number of behaviour-spheres, the Gue study made original

contributions to the examination of dominant and variant value orientations.

CHAPTER III

RESEARCH DESIGN

This chapter outlines the hypotheses derived from the theory, the instrumentation, the basis used to select the population and sample, the sample, data collection, and the processing and analysis of data.

I. THE HYPOTHESES

Two hypotheses were derived from the problem outlined at the beginning of this study. These may be stated as:

Hypothesis 1

Differences in the rank-ordering of value orientations exist among the five ethnic groups.

Hypothesis 2

Differences in the rank-ordering of value orientations exist between the adults (parents) and students (children) in each of the five ethnic groups.

II. INSTRUMENTATION

Florence Kluckhohn operationalized her theory of dominant and variant value orientations in an interview schedule that asked the respondent to rank-order his preferences for three ways in which to solve a given problem. These situations and problems were based on "common human

problems," and were designed to elicit value orientations in four of the five orientation areas discussed in the theoretical framework. Neither Kluckhohn's research nor subsequent research utilizing her theory attempted to examine the area of human-nature.

In 1967, Gue revised the Kluckhohn instrument extensively after a pilot study so that it would better conform to the ecology of northern Alberta. His rationale for this revision was that, for valid cross-cultural comparisons, Kluckhohn insists that the items in the schedule be highly generalized life situations which move across cultures with no danger of idiosyncratic responses or of emotional involvement of respondent individuals or groups. A second point in his rationale is that to be valid, for intercultural studies, behaviour-spheres must be common to the cultures being examined.

Following this rationale, and also observing the Kluckhohn insistence on the use of third person narrative to avoid personal defensiveness on the part of respondents, Gue added Being-in-Becoming alternatives in the Activity value orientation area, dropped some items because they did not apply to the northern Alberta scene, and created new items that were within the experience of the people who were his research subjects.

The instrument used in this study was essentially the Gue revision with some minor changes which were

effected because of the sample to be examined. (Appendix A)

The Lac la Biche area, which was the target area for this study, has a multicultural population. In addition to the Metis and Crees, there were identifiable groups of Ukrainian, Lebanese, and French. These groups provided a diverse population for the testing of the hypotheses.

The Kluckhohn items in the work behaviour-sphere had been revised by Gue from typically agrarian activities to pursuits of a hunting, fishing, trapping and gathering nature. In the area chosen for this study, however, agrarian and pastoral ways of life existed as well as hunting, trapping, fishing, and gathering.

Therefore, Item 22 in the Gue schedule was changed from its original form to the more general wording of the revision, entitled "Living off the Land."

22. Hunting, Fishing, and Trapping

A certain man in an isolated settlement did a lot of hunting, fishing, and trapping, but did not earn enough money to support his family, although he could have done so by working in a sawmill close to his home. Three people were talking about this.

The first person said, "I believe it is all right to be able to understand and work with nature - with the wind, the rain, the sun and the snow - if you are to be good at these things. The man who can do this is living an appropriate life, and things will turn out well for him."

 A

_____ B

The second person said, "There's not much a person can do by hunting, fishing and trapping to improve things for very long. Good years and bad years come and go, and you get game, or fish, or fur if conditions are right. The best way is just to take things as they come, and do as well as you can."

_____ C

The third person said, "It would be better if the man were to work at something he could control better than fish or animals. A man should work where he can manage the things around him, and doesn't have to worry too much about conditions in nature and their effect on his earning power."
(Gue, 1967, p. 300)

22. Living off the Land

A certain man in an isolated area was living off the land, (such as trapping, farming, fishing) but did not produce enough to support his family, although he could have done so by working in a sawmill close to his home. Three people were talking about this.

_____ A

The first man said, "I believe it is all right to spend your time working outside at something you enjoy. You have to be able to understand and work with nature - with the wind, the rain, the sun and the snow - if you are to be good at these things. The man who can do this is living a good life, and things will turn out well for him."

_____ B

The second person said, "There's not much a person can do in living off the land to improve things for very long. Good years and bad years come and go. Some years, conditions are right. The best way is just to take things as they come, and do as well as you can."

_____ C

The third person said, "It would be better if the man were to work at something he could control better than natural things. A man should work where he can manage the things around him, and doesn't have to worry too much about conditions in nature and their effect on how much money he earns."

Similarly, the Gue questions 7 and 12 in the Parents' and Students' schedule were replaced by Items 7 and 12 from the administrators' and teachers' schedule because of the more appropriate generality of the latter.

One reversion to the Kluckhohn wording was effected. Gue reported that some difficulty in the administration of question 5 was experienced because of the specific wording of his revised question. The more general phrasing used by Kluckhohn was thought by Gue to have more chance of eliciting meaningful responses, (Gue, 1967, p. 135) and, consequently, the original question was utilized in this study.

A summary of the items by number, title, value orientation area, and behaviour-sphere is contained in Table III. It may be noticed that the instrument utilized in this study contained twenty-four of the twenty-six items in the Gue instrument but that item twenty-three (Types of Discipline) which was a question designed by Gue in the Kluckhohn style but outside the Kluckhohn theory is not used in this study.

III. SELECTION OF LAC LA BICHE AS RESEARCH SITE

Several specific reasons for selecting the Lac la Biche School Division No. 51 as the area to be researched may be given.

TABLE III

DISTRIBUTION OF ITEMS BY VALUE ORIENTATION
AREA AND BEHAVIOUR SPHERE

Item Number	Short Title	Value Orientation Area	Behaviour Sphere
1	Choice of Represen- tative	Relational	Political
7	Help in Misfortune	Relational	Familial
11	How to Use Gov't Help	Relational	Political
14	Wage Work	Relational	Econ.-Occup.
15	Family Work Rel's	Relational	Familial
18	Welfare Assistance	Relational	Econ.-Occup.
21	Leaving Res. School	Relational	Intell.-Aesth.
3	Child Training	Time	Familial
5	Expectations About Change	Time	Econ.-Occup.
10	Ideas About Life	Time	Mixed
17	Changes in Church Services	Time	Religious
19	Going Away to School	Time	Intell.-Aesth.
24	Sudden Com. Wealth	Time	Econ.-Occup.
2	Length of Life	Man-Nature	Mixed
6	Facing Conditions	Man-Nature	Econ.-Occup.
9	Belief in Control	Man-Nature	Econ.-Occup.
12	Use of Environment	Man-Nature	Econ.-Occup.
22	Living Off the Land	Man-Nature	Econ.-Occup.
4	Job Choice	Activity	Econ.-Occup.
8	Ways of Living	Activity	Mixed
13	Housework	Activity	Econ.-Occup.
16	Non-Working Time	Activity	Recreational
20	Women in Modern World	Activity	Econ.-Occup.
<u>Value Orientation Area Items</u>		<u>Behaviour Sphere</u>	
Relational Area	7	Economic-Occupational	11
Time Area	6	Religious	1
Man-Nature	5	Intellectual-Aesthetic ...	2
Activity	5	Recreational	1
Miscellaneous	<u>0</u>	Political	2
		Familial	3
Total Items	<u>23</u>	Mixed	<u>3</u>
		Total Items	<u>23</u>

The first, and most important, reason was that this School Division contained a number of identifiable ethnic or cultural groups which had included in them both Metis and Treaty Indian.

The second reason for selecting Lac la Biche amongst other school jurisdictions with similar population composition was the concern of the members of the Lac la Biche School Board to solve some of the pressing educational problems being experienced in the area, and their judgement that basic research of the type conducted in this study might prove beneficial in solving these problems.

IV. DATA COLLECTION

Permission was obtained from the Board of School Trustees, Lac la Biche School Division No. 51 to administer the Kluckhohn Schedule as a questionnaire to all pupils from grade seven to twelve in the School Division during the early Spring of 1971. Accordingly, on February 29, March 1, 2, and 3, the students in the junior and senior high school grades in the schools in Rich Lake, Wandering River, Plamondon, and Lac la Biche were given the questionnaire. Administration of the questionnaire did not vary appreciably from one school to another. In the Plamondon School, the pupils from grade seven to twelve were assembled in the gymnasium and the schedule

was read to them while they followed and marked their own copies. In Wandering River, and in Rich Lake the procedure followed was the same as in Plamondon except that the students were assembled in classrooms due to the smaller sizes of the groups.

At J.A. Williams Senior High School, the same procedure of supplying the students with copies of the schedule, which was then read to them, item by item, was followed. In the high school, the grades were questioned separately in a large double classroom. The pupils in each grade in this school seemed interested in the study, and as grades shifted, numbers of boys and girls remained in the room to question the researcher about the purpose, methodology, and theory of the study.

At Dr. Swift Junior High School, also in Lac la Biche, the students were assembled in the gymnasium where the procedure previously outlined was followed.

Following student data collection, information provided on the final page of the questionnaire was used to divide the students into six groups, according to the ethnicity of their fathers (Appendix B). The response to: "Your father is a Canadian of _____ descent." was used for this purpose.

This information was further checked by consultation with school officials to confirm (a) whether those students with French names, and who had indicated they

were French were, in fact, French or might be Metis, and (b) to check that those students who had indicated their ethnic origin as Cree were actually Treaty Cree or were non-treaty Indians or Metis.

The students were then grouped according to whether their father was Lebanese, Treaty Cree, Metis, French, Ukrainian, or "other." "Other" included all ethnic origins not included in the first five groups. This grouping was termed "groups according to father's ethnicity."

However, because of some doubt as to the relative influence of father and mother in the area of values, it was decided that a further sorting was necessary to give added distinctiveness to the groups and prevent the effects of intergrading of group values. Accordingly, the groups according to father's ethnicity were sorted according to mother's ethnicity as well. These groups were termed "student ethnic groups." Although this grouping and a regrouping considerably reduced the number in the student population, it was felt necessary to do so for two reasons: firstly, to avoid any doubt as to the actual ethnic value framework of the students, and, secondly, to ensure that the random stratified sampling of the adults could be accomplished in as reliable a manner as possible. Table IV, page 52 presents a summary of these groups according to grade and sex.

TABLE IV
STUDENT ETHNIC GROUPS ACCORDING TO GRADE AND SEX

Group	Grade	Boys	Girls	Total
Lebanese	7	5	6	11
	8	2	4	6
	9	2	4	6
	10	1	5	7
	11	4	3	7
	12	1	2	3
	Total	15	24	39
French	7	17	12	29
	8	15	23	38
	9	16	8	24
	10	14	15	29
	11	13	9	22
	12	5	7	12
	Total	80	74	154
Ukrainian	7	8	7	15
	8	6	9	15
	9	8	8	16
	10	6	15	21
	11	2	6	8
	12	7	3	10
	Total	37	48	85
Metis	7	30	20	50
	8	17	13	30
	9	14	10	24
	10	7	11	18
	11	5	8	13
	12	2	2	4
	Total	75	64	139
Treaty Cree	7	1	3	4
	8	2	3	5
	9	1	3	4
	10	1		1
	11	1		1
	12			
	Total	6	9	15

Selection of adult samples

Following the grouping of students according to father's ethnicity and, then, into student ethnic groups, each student was given an identification number that included numbers signifying father's ethnicity, mother's ethnicity and a personal identification. "Others" were discarded at this point.

Once the five groups were established, each group, with the exception of the Treaty Cree was subjected to the following sampling technique. The student numbers were sorted into numbers of males and numbers of females. From each of the two groups ten numbers were drawn at random. The first five selections from each group were for fathers, the second five numbers chosen from each group were for mothers. This sampling process gave a random stratified sample of five boys' fathers, five boys' mothers, five girls' fathers, and five girls' mothers. Following this initial sample selection, the same procedure was repeated to produce a second sample in case any of the first sample were unable to take part in the study.

Selection of the Treaty Cree presented some problems. It was discovered that there were only fifteen Treaty Cree students in grades seven to twelve in the Lac la Biche School Division. It was also discovered from information provided on the student questionnaire

that many of these students were living with foster parents of other than Indian ancestry. Further, Treaty status is accorded through the child's father, and many children whose mothers were originally Treaty natives had lost this status by marrying Metis, non-Treaty Indians, or others. Similarly, many of the children of Treaty Cree fathers had mothers whose original status was non-treaty but who achieved the status of Treaty Indian through marriage.

Two further complications made the selection of the Treaty Cree parent sample a difficult process. The first of these was that common-law unions are a not unusual form of marital relationship in the Indian culture. Many married couples live their entire lives together without regularising the relationship in "white" terms. The second problem was that many of the couples who were living common-law, or who were at one time legally married, had changed partners once, or several times, while their children were growing to adolescence. (No value judgement is implicit in the above description. The only problem created by the situation was that it made matched parent-child sampling impossible).

As a result of these difficulties, it was decided to consult with the man who was to become the interpreter for the Cree group as to the best way to discover who should be interviewed in that group. Mr. Sam Bugle, one

of the older and more knowledgeable residents of the Beaver Lake Reserve identified twenty parents, twelve women and eight men, who were either the parents of children attending grades seven to twelve, or were older brothers and sisters looking after children attending the junior or senior high grades, or grandparents looking after students, or Treaty Indian adults acting in the capacity of foster parents to students. This was not the most satisfactory manner in which to select the sample, but under the conditions it was a necessary procedure.

Although the Lebanese parent sample was selected in the same way as the Ukrainian, French, and Metis, the smaller number of Lebanese students made the likelihood of both parents of any given student being chosen fairly high. In fact, this did happen in over half the cases. The technique used to avoid any chance of between-interviewee influence was to interview all the fathers first and then to interview the mothers. This necessitated two visits to some of the homes.

The remainder of this section consists of a description of the actual data gathering process for each of the groups, some observations on the actual sample used where it differed from the first random sample selected, and a short description of the various ethnic samples for background information only.

The French

The French translation was done by Mr. Paul Piquette, Assistant District Superintendent of Schools in the Lac la Biche School Division, and a descendant of one of the first families to settle in the Plamondon area. This translation was recorded, and was then back-translated by Soeur Rejeanne Martell. No interpreter was used with the French sample as the researcher's competence in that language was felt to be adequate for carrying on the interviews.

Characteristics of the sample. A full range of individuals of differing occupations and socio-economic status appeared in the sample: a doctor and local M.L.A., a school principal, teachers, and farmers. The largest number interviewed were living in, or near, the town of Plamondon, which is the nucleus of a homogeneous French enclave in the Lac la Biche area. Most of the members of the sample, not living in the area close to Plamondon, either originated there or had close affinal or consanguineal ties to the village.

This small town was founded in 1908 by a group of immigrants from Provment, Michigan. Their numbers were further augmented by later emigration from the United States during the few years following 1908, and, in 1914, further increased by a group from Brittany. From its

beginning, Plamondon was a French speaking community, with its social, recreational, educational, and religious life centred in the Roman Catholic Church.

In the Spring of 1971, the names of the earliest settlers were still the most common in the area: Plamondon, Gauthier, St. Jean, Belanger, Piquette, Ulliac.

Village life still revolved around the relationships of families to one another, the church, and the school.

Most of the people living in the Plamondon area are farmers, who were, in 1971, living at a subsistence level because of the marginal productivity of farms in the area, and because in 1970 many farmers had suffered the third in a series of disastrous crop failures. In many of the farm families where interviews were conducted, the père de la famille was obliged to trap, hunt, and fish, or to take an extra job in order to make a living for the family.

Most of the families where interviews were conducted were related to each other, and, while endogamous marriage may not be a preferred form, it would appear that it is fairly common, with cousin marriage occurring occasionally. All but one of the interviewees were Roman Catholic.

The interviews. Most of the interviews were conducted during the day. The interviewer was accompanied

by his wife during all the interviewing as it was thought that a more relaxed atmosphere would be created by the visit of a couple than a single person, that it would be more acceptable to most families to have another woman present during the interview if the man were absent at work, and that a woman would be able to elicit background information from the other woman about personal and family matters.

Of the twenty French parents interviewed, seventeen listened to the French recording of the Kluckhohn instrument and indicated their preferences to the interviewer in French or English; two read the instrument in English and marked their own responses; and one had the schedule read to him in English with the interviewer marking the preferences.

With the French sample, all visits were made to the homes unannounced, and without exception the man or woman to be interviewed stopped whatever task was being done, invited the interviewer into the house, and answered the questions thoughtfully and fully.

Substitutions in the original sample. Two substitutions were made in the French parent sample. Two of the fathers were unavailable during the period when interviewing was taking place, and two names from the alternative sample were drawn.

The Ukrainians

The Ukrainian version of the Kluckhohn schedule was translated by Mr. William Sawchuk and recorded on tape. Mr. Alex Nimco did the back-translation. The principal of the high school very kindly released a grade twelve student, Miss Sharon Uganecz, to act as guide and interpreter for the Ukrainian interviews. Miss Uganecz' knowledge of the people, the area, and the Ukrainian language greatly facilitated the gathering of data.

Characteristics of the sample. All but two of the Ukrainian adult sample were farm people or retired farmers living in town and engaged, at the time, in other occupations. The Ukrainian sample did not live in a single enclave in the Lac la Biche area.

In the same way that the French speaking farmers had suffered considerable privation from the results of three years of poor conditions, the Ukrainian people on farms were finding it extremely difficult to exist without additional employment of some kind. In general, those of the sample who were of the grandparental generation, had emigrated from the Ukraine while those of the parental generation were Canadian born. Of the twenty interviewed, five were in the former category.

The Ukrainian sample was not as homogeneous in its religious affiliation as the French or Lebanese groups.

Six of those interviewed were Greek Catholic, thirteen Ukrainian Greek Orthodox, and one United Church.

The interviews. Although some of the participants in the study were a little wary of being interviewed at first, all but one completed the schedule. Most of the interviews ended with a display of traditional hospitality.

Six of those interviewed read the schedule in English and marked their own copies, two had the English version read to them and twelve listened to the tape and indicated their rank orderings to the interpreter.

As with the French sample, the researcher arrived at most homes unannounced sometime during the daylight hours.

Substitutions in the Original Sample. Two substitutions were made in the original sample. One man refused to complete the questionnaire, promised to do so at his leisure, and then failed to do so. One woman could not be contacted.

The Lebanese

The Arabic translation of the instrument was done by Mr. Khaled Moghrabi, a resident of Lac la Biche, who also served as interpreter with the Lebanese group. The

back-translation was made by Mr. Fauzi Farrag, a University of Alberta student, who emigrated from Lebanon in 1970.

Characteristics of the sample. Most of the Lebanese families living in the Lac la Biche area emigrated from two Lebanese villages, Kirbt Roha and Lala, since the end of the Second World War. As the most recent arrivals in Canada of the five groups, their ties with their country of origin were much stronger than the others. Many of those interviewed stated that they would prefer to be living in Lebanon but that economic considerations kept them in Canada.

All the families were Muslim, and there was a recently built mosque in Lac la Biche.

The Lebanese group lived in, or very near, Lac la Biche.

Most of the men were mink ranchers or owned businesses in the town of Lac la Biche. As a group, the Lebanese would appear to be the most prosperous with a propensity towards entrepreneurial activities.

The interviews. The interviewing of the Lebanese sample was quite different from that of the other groups. Appointments were made with the families in advance of

the interviews and an air of friendly formality was characteristic of all the sessions.

Most of the interviews took place in the evening as the most convenient time for the mink ranchers who were busy feeding and cleaning the mink during the day.

All replies to the questionnaire were made to the interpreter in Arabic, usually followed by a courteous explanation, in English, to the researcher as to the reason for the particular rank-ordering selected.

In all interviews, the entire family was present, with the children moving unobtrusively about the room serving spiced coffee, nuts, fruit, or chocolates.

Substitutions in the original sample. No substitutions were made in the original sample although eleven fathers, and nine mothers were interviewed. The reason for the imbalance was the fact that in two families the mothers were deceased, and in order to attain the widest representation possible, one father was interviewed instead of a mother.

The Treaty Cree

Although a translation into Cree had been made by Adrian Hope of Kikino, which had been verified as a true translation by a panel of three Cree-speaking students at

Alberta Newstart, the interpreter for the Treaty Cree sample rejected the use of a recording as the best manner in which to interview the Cree people, and conducted all the interviews by translating the instrument from English to Cree. The interpreter, Mr. Sam Bugle, also identified those people who should form the sample.

Characteristics of the sample. All the Treaty Cree parents interviewed were living on the Beaver Lake Reserve. It was decided at the outset of the study that only those Cree people resident on the Reserve would be treated as part of the sample. The decision had as its basis the assumption that one of the main determinants of differences between the value orientations of Metis and Cree people might be the dependent nature of Reserve life as opposed to the relatively unprotected environment off the Reserve.

In 1971, Beaver Lake Reserve was in the process of modernization. All homes had electricity, and there were some telephones on the Reserve. The Band Council had assumed responsibility for the administration of its own affairs, including control of its own budget. Most of the men were seasonally employed in trapping or farming.

In the Autumn of 1970, a kindergarten for pre-school children was established on the Reserve to help prepare them for the transition to the elementary schools

in Lac la Biche.

The Beaver Lake Reserve residents were Roman Catholic with their own mission church and priest.

Many new homes were in evidence, with the Band Council planning and financing the construction of these homes according to a priority schedule.

The interviews. The Treaty Cree parents were interviewed in a somewhat different manner to the other samples. The researcher had obtained the use of a truck-camper for ten days and he and his family moved on the Reserve for the duration of the interviewing.

At the suggestion of the interpreter, the camper was moved from house to house during the interviewing and the people given the option of being interviewed in their homes or in the camper. Eighteen of the twenty interviewees chose to be interviewed in the camper but access to the homes was obtained in all cases because the children of the researcher and the Indian children, in playing together, created a relaxed and friendly atmosphere.

All but three of the parents interviewed listened to the interpreter's translation into Cree and made their choices in that language. One had the schedule read to him in English, and two read the schedule themselves and marked their own rank-orderings.

Interviewing commenced early in the morning and went on until it was too dark to read the schedule by natural light. All the people interviewed were cooperative and interested in the research.

Substitutions in the original sample. The method of choosing the Treaty Cree sample has already been outlined. The distribution of male and female interviewees was eight men and twelve women. The reason for this imbalance was the fact that many of the women were not living with their husbands and that many of the men were away for extended periods trapping or working off the Reserve.

The Metis

The Cree translation prepared by Mr. Adrian Hope, and verified by the panel, has been described in the foregoing section. Two interpreters were used with this group: Miss Marilyn Kamke with the Metis resident in the Lac la Biche and Owl River Areas, and Mrs. Beatrice Ladouceur with those in the Kikino settlement.

Characteristics of the sample. The Metis have existed as a culturally distinct group since approximately 1732. During the period 1732 to 1870, a distinct way of life developed, which was a combination of the sedentary European idea of a fixed place of residence combined with the Indian economic pattern. In 1815, the Metis in the Red River colony drove the Selkirk settlers away, and the

following year, Cuthbert Grant, Warden of the Plains, wiped out the force led by Governor Semple who was challenging the Metis control of the area. The struggle of the Metis under Louis Riel for the right to negotiate Manitoba's entrance into Confederation, and to protect the rights of the Metis is a well known part of Canadian history. The Metis of northern Alberta are, in part, descended from the early members of this nation of mixed heritage, and, to a large extent, preserve the same way of life.

In 1971, most of the Metis in the Lac la Biche area were living in the centres of Kiking, Caslan, and Owl River.

Trapping, hunting, and fishing were the main occupations although, with the establishment of Alberta Newstart, many of the men and women were taking upgrading and training in some trade.

The economic condition of the Metis would appear to be critical. Most of the homes were old, and too run-down and poorly built to allow for extensive repair, making them impossible to heat or to clean properly. In the settlement of Kikino, there was no sewer system, no year-round system of garbage collection, and no paving on the streets. The religious affiliation of the Metis in the Lac la Biche area is with the Roman Catholic Church.

The people who were interviewed, or with whom interviews were sought, combined attitudes that ranged from outright hostility to friendly interest and cooperation. This range of attitudes was attributed by many of the interviewees to the fact that "the people have been researched to death and promised the world but nothing has ever happened."

The interviews. This group was the most difficult to interview both in terms of finding the members of the sample, and then in persuading them to take part in the study. One woman refused to take part in the study as did three men. One man refused to complete the schedule as an interview and kept the schedule to complete in the absence of the researcher, which he did.

Only three of the sample chose to be interviewed by means of the Cree recording. Seven completed it by reading it themselves and marking their own rank-orderings. Ten members of the sample had the schedule read to them in English and indicated their choices to the researcher.

Specific requests were received from most of those contacted in the Metis sample that the results of the study be made available to the people in the area. Even those who completed the schedule under protest made this request. It was evident that any resistance encountered from this group stemmed neither from any lack of interest in their young people nor from any antagonism to the

researcher or this specific research project.

Substitutions in the original sample. Three men refused to participate in the study, and three were away trapping during the data collection. One woman refused to be interviewed. As a result, the Metis sample used more members of the alternative sample than did any of the other groups. As has been indicated heretofore, this alteration of the sample would not appear to be due to idiosyncratic reasons but rather to the fact that extensive research leading to results which were not perceptible to the participants had already been carried out with this group.

V. DATA PROCESSING

The rank-orderings recorded on the individual questionnaires, together with other necessary information for identification, were transferred to IBM data sheets. This information was then punched on IBM cards, and verified. A special Fortran program for the computation of the statistics employed in this study was written for use in the IBM 360-67 computer of the Department of Computing Science of the University of Alberta.

VI. STATISTICAL ANALYSIS

The statistical treatment of the data in this study was based on the treatments accorded to their data

by Strodtbeck (Kluckhohn & Strodtbeck, 1961), Gue (1967), and Caudill and Scarr (1962). It differed, however, in some areas from the first two studies mentioned for reasons that appear later in the text.

As Strodtbeck (1961) states:

A pivotal feature of the Kluckhohn theory is the concept that both dominant and variant positions in the triples must be considered simultaneously in making between-group comparisons. This is not an easy problem in statistical analysis.

In the Strodtbeck design (Kluckhohn and Strodtbeck, 1961) later used by Gue (1967), an attempt to solve this statistical problem is made by asking four questions. The answers to these questions determine whether there exists a significant "pattern" of value orientations for each group and whether there are differences in patterns among the groups.

The answer to the first of these questions reveals whether or not a pattern of preferences (or value orientations) exists for a given group.

Item patterning. After members of a culture have ranked the alternative positions in a value orientation item, what degree of homogeneity of patterning of preferences is observed above what could have occurred by chance alone?

The second question is asked to determine what the actual rank-ordering of the three preferences might be.

Intra-item patterning. After members of a culture have ranked the alternatives in an item, what degree of homogeneity of preference is observed for one particular alternative over another particular alternative within the same item?

The third question, which examines within-culture regularities, considers a complete matrix of persons by items from a total value-orientation series.

Total orientation patterning. After members of a culture have ranked the alternatives in a value orientation area, what is the final rank-ordering of alternatives and the degree of homogeneity of preference for this ordering within this area?

The fourth question examines between-culture differences.

Total cultural patterning. After members of different cultures have ranked all the alternatives in all value orientation areas, what kinds and degrees of differences in type of patterning are observed in the total value orientation patterns of the different cultures?

In an attempt to answer these questions, Strodtbeck (Kluckhohn and Strodtbeck, 1961) utilized a number of parametric tests of significance. This study did not employ parametric techniques for the same reason as that given by Gue; that is, no assumption could be made that data

were accumulated on an interval scale of measurement (Gue, 1967, p. 102).

Following this rationale, Gue (1967), used non-parametric procedures; namely, the calculation of Kendall's "S", binomial analysis between pairs of alternatives, and the "distance" concept developed by Caudill and Scarr, (1962).

This study followed the general design of that developed by Gue (1967) except for the rejection of the use of binomial analysis.

Binomial analysis was not employed as it was felt that no assumptions could be made that the three orientations in each item or area were normally distributed, or that these variables were continuous.

Accordingly, the four questions posed above were examined by the employment of Kendall's "S", the distance concept proposed by Caudill and Scarr (1962), and other procedures as delineated in the next section of this study.

Item patterning

A null hypothesis was used to determine the existence of item patterning. This was:

$$H_0: A = B = C$$

where A, B, and C represented the sums of ranks or preferences for each of the three orientations in each item. To test this hypothesis, Kendall's "S" was applied to the

data in the manner outlined by Strodtbeck (Kluckhohn and Strodtbeck, 1961, pp. 124-27) with the value of S/m (where m represents the number of respondents) being shown to provide a basis for determining group consensus.

Intra-item patterning

Having rejected the use of binomial analysis, it was necessary to rephrase the Strodtbeck question. This became: After members of a culture have ranked the alternatives in an item, what is the actual rank-ordering of the three preferences?

The development, by F. Kluckhohn, of a model of preferences in triples allows thirteen different orderings of each threefold item, if the expression of ordering is limited to "greater than" and "equal to". The notation commonly used in studies based on the Kluckhohn methodology employ the symbol \succ to indicate "is preferred over", and the symbol $=$ to indicate "is equally preferred." Using this notation, the thirteen different rank-orderings appear as:

Pure Rank-Order Types	Linked First-Order Types	Linked Second-Order Types
A > B > C	A = B > C	A > B = C
A > C > B	A = C > B	C > B = A
B > A > C	B = C > A	B > A = C
B > C > A		
C > B > A		
C > A > B		
	<u>Non-Ordered Types</u>	
	A = B = C	

In this study, the rank-ordering of preferences was obtained by a computer program that summed for the entire sample the number of times in each item any orientation was preferred to another. This calculation was actually performed by counting the number of times A was preferred to B, the number of times A was preferred to C, and the number of times B was preferred to C. In the case of equally preferred orientations, .5 was added to the scores of both preferences. An illustration of this technique would be:

For item X where the N of the sample is 20,

A preferred to B 15

A preferred to C 8

B preferred to C 7

A mirror image of the above would be:

B preferred to A 5

C preferred to A 12

C preferred to B 13

From the above, it can be seen that A is preferred to B, C is preferred to A, and C is preferred to B. Thus, the rank-ordering becomes $C > A > B$.

Area patterning

Strodtbeck, in rejecting the summing of Kendall's "S" across all items of a value orientation area, suggests the use of a t test of the observed means of the frequencies established for binomial testing.

Gue (1967), adhering to nonparametric techniques, summed the preference scores for all alternatives in all items in each value orientation area, and evaluated these area scores against a theoretical null mean to obtain direction. A further step was taken in this procedure by applying the normal curve approximation of the binomial to obtain a measure of statistical significance for each pair.

The procedure followed in this study followed that used by Gue but stopped short of the application of the binomial.

The method of deriving value orientation scores followed that used in obtaining item scores. Scores were summed for $A > B$, $A > C$, and $B > C$. The null mean was obtained by multiplying the number of respondents by the number of items in each area; giving the maximum possible score, then dividing this product by two.

If the area score fell below the null mean, the mirror image was used as the ordering; if the area score was above the null mean, the original order used in computation was retained.

Between-Culture Differences

There seems to be implicit in the Kluckhohn theory the idea that the "whole is greater than the sum of its parts." Kluckhohn's description of the typical middle-class North American value orientation of Doing, Mastery-over-Nature, Future time, and Individualism gives a picture of an interrelated whole that would change completely if one of these dominant orientations were changed; that is the total configuration would be differently perceived not just the one value orientation area involved in the change.

Consequently, it would seem of importance to consider the total configurations of values when making any decision rule in the comparison of the value orientations of one cultural group with those of another.

A method for the quantifying and comparing different rank-orderings in each of the value items or areas between groups or subgroups was used in this study.

This technique, originally developed by Caudill and Scarr (1962) in their Japanese study of culture change, utilizes the construct of "distance."

According to the authors, "distance" refers to "the smallest number of adjacent rank reversals required

to turn one (value orientation) into the other (value orientation)" (Caudill and Scarr, 1962, p. 58).

Thus if, in the Relational value area, $I > C > L$ (Individualism is preferred to Collaterality is preferred to Lineality) were change to $I > L > C$, a one-distance change would be represented, as only C and L have been reversed.

A two-distance change would be represented by $I > C > L$ to $L > I > C$ as C and L have been reversed, and then a reversal in the ranks of I and L.

In the same manner, a three distance change would be from $I > C > L$ to $L > C > I$.

This method, based solely on logic, compares one total value orientation, including the dominant orientations, the first-order variant, and the second-order variant, with another value orientation. Gue (1967) calls this comparing one "pattern" with another. As such it is particularly useful in inter-cultural studies. Kluckhohn (Kluckhohn and Strodtbeck, 1961) suggests, in discussing the severity of cultural change, that reversals of first and second-order preferences, or of second- and third-order preferences are "logical" shifts, and, by implication, evolutionary. However, reversals of first- and third-order preferences are more "illogical" and disruptive to any group. Caudill and Scarr's (1962) development of the "distance" construct, and the further development and

application of the method by Gue (1967) provide a means for the measurement of cultural differences and value change.

Testing for Between-Culture Differences

If the assumption is made that a major change in any value area will affect the entire value orientation configuration, and if Kluckhohn's premise that major or illogical change occurs in a two or three distance shift of value orientations, which would be a shift in first- and third-order preferences, is accepted, then, the null hypothesis would be:

$$H_0: VG1 = VG2 = VG3 = VG4 = VGk$$

where VG represents the value configuration of all value orientation areas.

The decision rule, arbitrarily adopted but based on Kluckhohn's statement, for the rejection of the null hypothesis was the existence of a two- or three-distance difference in any one value orientation area of the groups being compared or a one-distance difference in two or more value orientation areas of the groups being compared.

VII. SUMMARY

In this chapter, the research design of the study, including the hypotheses, instrumentation, sample, data collection, data processing, and statistical analysis, has been presented.

Two hypotheses were designed to examine the research problem which was whether five identifiable cultural groups in the Lac la Biche area possessed different value orientations and whether there existed differences in value orientations between the parents and students in each of these groups. The five groups comprising the sample were the Treaty Cree, Lebanese, Metis, French, and Ukrainian.

The original instrument, developed in the Five Cultures study in New Mexico, was revised and adapted by Gue in 1967 to establish its reliability and validity in the northern Alberta setting. Two minor changes were made in the schedule to increase the generality of two items.

Data for the study were collected by the researcher over a seven-week period during March and April of 1971. Approximately eight hundred junior and senior high school students in the Lac la Biche School Division completed the values schedule in groups, and one hundred parents were interviewed. After students were partialled out on the basis of the ethnicity of both parents being of the same group, the student sample size was: fifteen Treaty Cree, thirty-nine Lebanese, one hundred and thirty-nine Metis, eighty-five Ukrainian, and one hundred and fifty-four French. Data were transferred to IBM cards, and a program devised for processing the data on the IBM 360-67 computer at the University of Alberta.

Parametric statistical techniques were not used in the analysis of the data as it was held that the data did not meet the assumptions underlying the use of these techniques. The statistic "S/m" was utilized to establish the degree of consensus in the ordering of the value orientation items, and the construct of distance used to establish whether or not differences in value orientation areas existed between groups. The decision rule stated that the existence of a two- or three-distance difference in any one value orientation area or a one-distance difference in two or more value orientation areas was sufficient to reject the null hypothesis that there was no difference in the value orientations of the groups.

CHAPTER IV

VALUE ORIENTATIONS OF THE ADULTS IN THE FIVE ETHNIC GROUPS

This chapter includes the findings related to Hypothesis 1 which stated: Differences in the rank-ordering of value orientations exist between the five ethnic groups.

This hypothesis was tested, firstly, by applications of an extension of Kendall's "S" to determine if a degree of consensus existed amongst members of a group in the rank-ordering of the three orientations in each item of an area together with a consideration of the accumulated data derived for each area; and, secondly, by ascertaining the amount of "distance" between groups to determine whether or not the groups were actually different in value orientation.

The organization of this chapter is:

1. A discussion of the consensus reached in the items in each of the value orientation areas, and the findings related to the null hypothesis, $H_0: A = B = C$ as measured by the "S/m" for each of the ethnic groups together with a discussion of the accumulated data derived for each value orientation area.
2. A discussion of the differences between value orientation areas of the ethnic groups, and the findings related

to the null hypothesis, $H_0: VG1 = VG2 = VG3 = VG4 = VGk$ as measured by "distance."

3. A summary discussion of the findings as related to the acceptance or rejection of Hypothesis 1.

Presentation of the Data

Data on each of the items appear in the following format:

Value Orientation Area	Item number	Rank-ordering	S/m (degree of consensus)
Relational	1	I > L > C	22.50*
	7	I > L > C	2.50
	11	L = C = I	0.00

* = significant at, or beyond, the .05 level

The items are grouped according to Value orientation area in each table.

The symbol > is used to signify "is preferred over," the symbol = is used to signify "is equally preferred to," and the letters stand for the three value orientations. The statistic "S/m," is given for each item to indicate the degree of consensus, with the symbol * indicating a level of significance at, or beyond, the .05 level of probability.

Data on the value orientation areas are presented in the following manner:

Value Orientation Area	Lineality Preferred over Ind.	Lineality Preferred over Coll.	Individuality Preferred over Coll.	Area Rank-Ordering
Observed scores	62.00	79.50	86.50	
null mean	70.00	70.00	70.00	I > L > C
Observed scores	78.00			

In this presentation, it may be seen that Lineality is preferred over Collaterality, and Individuality is preferred over Collaterality. However, the first-listed pair has a preference for Lineality over Individuality appearing as less than the null mean. In consequence, the order of preference is reversed; and, as seen below the null mean, the mirror-image order is taken as the number of times Individuality is preferred over Lineality. Area rank-ordering appears in the final column.

The data relating to Hypothesis 1 will be presented in the forms illustrated above, or of slight adaptations of these forms.

I. LEBANESE VALUE ORIENTATIONS

The Relational Value Orientation Area

A summary of the Lebanese data is contained in Table V. An inspection of this table reveals that the degree of consensus in the Relational area was not as strong as it was in other areas. However, it may be

TABLE V
ITEM RANK-ORDERING OF LEBANESE ADULTS
FOR ALL VALUE ORIENTATION AREAS
(N = 20)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	C = I > L 3.1	3	Pr > Fu > Pa 13.0*	2	S = M > H 14.7*	4	D > Bb > B 16.9*
7	L > C > I 0.3	5	Fu > Pr = Pa 19.2*	6	S > H > M 4.0	8	D > Bb > B 10.3*
11	L > I > C 2.2	10	Fu = Pr > Pa 6.0*	9	S > H > M 8.1*	13	B > D > Bb 17.2*
14	I > L > C 15.1*	17	Pa > Fu > Pr 13.5*	12	H > M > S 3.4	16	D > Bb > B 16.3*
15	C = I > L 2.8	19	Fu > Pr > Pa 10.9*	22	M > H > S 6.1*	20	D > Bb > B 9.7*
18	I > L > C 17.7*	24	Fu > Pa > Pr 6.0*				
21	L > C > I 18.5*						
<u>Area</u>	I > L > C		Fu > Pa > Pr		S > M > H		D > Bb > B

*Significant at the .05 level of probability.

noticed that the two items which had Individuality preferred to Lineality preferred to Collaterality as the rank-ordering had a probability equal to, or exceeding, the .05 level. The only other item, which obtained this level with a different ordering was item 21, which was given a dominant Lineal ordering by all parental groups. This item concerned whether a boy should seek parental or other advice when leaving school. Two items, numbers 1 and 15, not significant at the .05 level, had Individuality tied with Collaterality as dominant choices. Item 11, while showing a dominant Lineal orientation, did not have a high degree of consensus in the rank-ordering.

The area orientation, however, gives a rank-ordering that accords with the rank-ordering of two of the three statistically significant items as seen in Table VI.

The assumption must be made, after inspection of the data, that, although the Lebanese group did have a marked preference for Individuality as a dominant orientation, Lineality as a first-order variant orientation, and Collaterality as the second-order variant, lack of definite preference in the rank-orderings accorded to some of the items in different behaviour-spheres indicated a culture that was under considerable pressure.

The Time Value Orientation Area

Rank-ordering of all items in the Time area showed a degree of consensus that was significant at the .05 level

TABLE VI

ACCUMULATED SCORES AND AREA RANK-ORDERINGS
OF LEBANESE ADULTS (N = 20)

	L > I	L > C	I > C	AREA RANK ORDERING
RELATIONAL VALUE ORIENTATION AREA				
Observed Score	62.0	79.5	86.5	
Null Mean	70.0	70.0	70.0	I > L > C
Observed Score	78.0			
TIME VALUE ORIENTATION AREA				
	Fu > Pr	Fu > Pa	Pr > Pa	AREA RANK ORDERING
Observed Score	74.5	79.0	59.0	
Null Mean	60.0	60.0	60.0	Fu > Pa > Pr
Observed Score				
MAN-NATURE VALUE ORIENTATION AREA				
	M > S	M > H	S > H	AREA RANK ORDERING
Observed Score	48.5	52.5	59.0	
Null Mean	50.0	50.0	50.0	S > M > H
Observed Score	51.5			
ACTIVITY VALUE ORIENTATION AREA				
	D > B	D > Bb	B > Bb	AREA RANK ORDERING
Observed Score	69.5	66.0	41.0	
Null Mean	50.0	50.0	50.0	D > Bb > B
Observed Score			59.0	

of probability or greater. Future was the dominant orientation in items 5, 19, and 24, while it was tied as the dominant orientation with Present in item 10. Item 17 was interesting with its ordering of Past over Future over Present. This item is entitled "Changes in Church Services" and it was predicted by the Lebanese interpreter that it was impossible for the Muslim people to give any other ordering than dominant to the Past alternative. That this prediction was fulfilled was an interesting finding in the area of behaviour-sphere differentiation, where a culture that was dominantly future-oriented maintained its ties with a traditional religion.

Rank-ordering of the area orientations supported the rank-orderings of the items, however, it may be seen from the data in Table VI that the cumulative effect given by the area measure made the dominant Future orientation much stronger than would appear from scrutiny of the items.

The Lebanese sample showed a high degree of consensus in preference for Future time as a dominant orientation.

The Man-Nature Value Orientation Area

The three positions in the Man-Nature value orientation are Subject-to-, Harmony-with-, and Mastery-over-Nature. Data presented in Table V indicate that a degree of consensus significant at the .05 level of probability was achieved in three of the five items, and that Subject-

to-Nature was the dominant orientation.

Evidence derived from Table VI indicates that while Subject-to-Nature was not much preferred over Mastery-over-Nature, nor was Mastery-over-Nature much preferred to Harmony-with-Nature, Subject-to- was preferred over Harmony-with-.

Evidence from both item ordering and from the area preferences indicate that Subject-to-Nature was the dominant orientation, with Mastery-over-Nature a strong first-order variant.

The Activity Value Orientation

All items in the area reached a high degree of consensus in their rank-orderings. In all items but one the rank-ordering was Doing preferred over Being-in-Becoming over Being. The exception was item 13 (Housework) where nearly all the Lebanese mothers chose the Being alternative. This stands in marked contrast to the choice of the women of all the other cultures who chose the Being alternative as their second or third preference.

The area rank-ordering gives further proof that a clear pattern of preferences existed in the Lebanese sample. Doing appeared as the dominant orientation, Being-in-Becoming as a weak first-order variant, and Being as the second-order variant.

Value Configuration: A Summary

Dominant orientations of the Lebanese group were Individuality, Future, Subject-to-Nature, and Doing. First-order variants were Lineality, Past, Mastery-over-Nature, and Being-in-Becoming.

While Individuality preferred over Lineality preferred over Collaterality was clearly indicated by the accumulated nominal data as the rank-ordering for the Relational area, ambiguity in some of the items indicated that there was a lack of consensus in two behavior spheres, the Familial and Political.

In the Time value orientation area Future was preferred to Past and Present, although the first-order variant of Past was, according to the accumulated data, not clearly preferred over Present.

In the Man-Nature value orientation area, Subject-to-Nature appeared as the dominant orientation, although it was not heavily preferred to Mastery-over-Nature nor was Mastery-over-Nature much preferred over Harmony-with-Nature. The greatest difference in preference appeared in the choice of Subject-to-Nature over Harmony-with-Nature.

The Activity value orientation area showed a clear pattern of preference both in the degree of consensus reached in the individual items and in the nominal data accumulated for the area. The rank-ordering of the orientations was Doing as the dominant orientation, Being-in-

Becoming as a weak first-order variant, and Being as the second-order variant.

II. FRENCH VALUE ORIENTATIONS

The Relational Value Orientation Area

Rank-ordering by the French sample as shown in Table VII of the value orientation items in the Relational area was predominantly Individuality preferred over Lineality preferred over Collaterality. Items 1, 7, 14, and 18 showed the above rank-ordering, although items 1 and 7, while indicative, did not reach the .05 level of probability. Item 11 had Individuality tied with Collaterality as a significant dominant orientation. Item 15 had Collaterality ranked as the dominant orientation but did not reach the .05 level of probability in the degree of consensus. Item 21 was ranked as Lineality over Collaterality over Individuality. Again, this item appeared with a dominant Lineal ranking as it did with all other parent groups.

The predominant $I > L > C$ ranking found in the items in the Relational area was strongly supported by the accumulated data for the total area as presented in Table VIII.

It may be concluded that, for the French sample, Individuality appeared as the dominant orientation in the Relational value orientation area, with Lineality as the first-order variant, and Collaterality as the second-order variant.

TABLE VII
ITEM RANK-ORDERING OF FRENCH ADULTS
FOR ALL VALUE ORIENTATION AREAS
(N = 20)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	I > L > C 2.5	3	Pr > Fu > Pa 19.6*	2	M = H > S 3.0	4	Bb > B > D 11.7*
7	I > L > C 4.2	5	Fu > Pr > Pa 12.6*	6	M > S > H 2.7	8	Bb > B > D 5.2
11	I = C > L 15.7*	10	Pr > Fu > Pa 21.7*	9	S > H > M 3.4	13	D > Bb > B 216.6*
14	I > L > C 6.7*	17	Fu > Pr > Pa 4.2	12	M > H > S 13.9*	16	Bb > D > B 25.2*
15	C > I > L 2.9	19	Fu > Pr > Pa 31.3*	22	M > S > H 4.3	20	Bb > D > B 20.4*
18	I > L > C 16.7*	24	Fu > Pa > Pr 21.7*				
21	L > C > I 21.7*						
Area	I > L > C		Fu > Pr > Pa		M > S > H		Bb > D > B

*Significant at the .05 level of probability.

TABLE VIII

ACCUMULATED SCORES AND AREA RANK-ORDERINGS
OF FRENCH ADULTS (N = 20)

RELATIONAL VALUE ORIENTATION AREA	Observed Score	L > I	L > C	I > C	AREA RANK ORDERING
	Null Mean	59.5	76.5	83.0	
	Observed Score	70.0	70.0	70.0	
TIME VALUE ORIENTATION AREA	Observed Score	Fu > Pr	Fu > Pa	Pr > Pa	AREA RANK ORDERING
	Null Mean	69.5	102.0	92.0	
	Observed Score	60.0	60.0	60.0	
MAN-NATURE VALUE ORIENTATION AREA	Observed Score	M > S	M > H	S > H	AREA RANK ORDERING
	Null Mean	61.0	62.5	50.5	
	Observed Score	50.0	50.0	50.0	
ACTIVITY VALUE ORIENTATION AREA	Observed Score	D > B	D > Bb	B > Bb	AREA RANK ORDERING
	Null Mean	63.0	31.5	24.0	
	Observed Score	50.0	50.0	50.0	
	Observed Score		68.5	76.0	

The Time Value Orientation Area

Examination of Table VII reveals that the rank-ordering of all items in this area showed a degree of consensus, with five of the six significant at the .05 level of probability or greater. Of the three orientations of Future, Present, and Past, Future appeared as the dominant orientation in all items except numbers three and ten, where the Present appeared as the dominant orientation.

Item 17, "Changes in Church Services" showed an ambivalence that is reflected in the level of probability. During data collection, it became evident that there were polar positions in the French community towards the changes that had recently occurred in the services of the Roman Catholic Church. Some of the people interviewed expressed discontent at the fact that the church services had changed, with the explanation that they felt that one of the forces that had been influential in the preservation of their culture was having its potential influence eroded. Others explained that the changes were good because now that the liturgy was in French, it was understandable and it contributed to the preservation of the language.

This item was felt, by all French Catholic sample members to be a timely and important one, and many thought that the item had been created by the interviewer expressly for them.

While Future appeared as the dominant orientation in four of the six items, Present was ranked as the first-order variant in three items and as the dominant variation in two items. Scrutiny of the rank-ordering of the items reveals that the French sample chose Future as the dominant orientation, with Present as a strong first-order variant, and Past as the second-order variant.

The accumulated data for the orientation area supported this conclusion.

The Man-Nature Value Orientation Area

Items in the Man-Nature value orientation area showed a low degree of consensus in all items but one (Item 12) in the rank-ordering by the French sample. Evidence from Gue's (1967) study of the Cree at Wabasca would seem to indicate that the items in this area had a high degree of relevance for the teachers, administrators, and Indian parents and students who took part in his study. However, except for the Lebanese group, a consistently low degree of consensus appeared in the items in this area across the adult sample.

The data presented for the area however, seems to indicated that there was sufficient preference expressed for Mastery-over-Nature that this orientation would appear as dominant in the accumulated scores for the area. Negligible differences between the area scores of the two other orientations would indicate that there was no first-

order variant position taken by the French group in this value area.

The Activity Value Orientation Area

Four of the five items in this area reached a level of significance equal to, or greater than, the .05 level of probability. The exception was Item 8 (Ways of Living) which approached but did not reach the S/m of 5.98 necessary for this level of probability.

In four of the items, the rank-ordering was Being-in-Becoming preferred as the dominant orientation. The single item which had the rank-ordering of Doing over Being-in-Becoming over Being was number thirteen (Housework). This appeared as the rank-ordering of this item in all cultures except the Lebanese.

The accumulated data for the area, supported the consensus reached for the majority of the items with Being-in-Becoming the dominant orientation, Doing the first-order variant, and Being the second-order variant.

Value Configuration: A Summary

Individuality, Future, Mastery-over-Nature, and Being-in-Becoming appeared as the dominant orientations of the French group. First-order variants were Lineality, Present, and Doing; with no clear-cut preference expressed in the Man-Nature area.

Strongly marked preferences were discernible in the rank-ordering of the items, and in the area scores, in the Relational, Time, and Activity value orientation areas. Although consensus was not significant in most of the items in the Man-Nature value orientation area, the accumulated score for the area indicated that there existed a preference for Mastery-over-Nature over the other two orientations.

III. UKRAINIAN VALUE ORIENTATIONS

The Relational Value Orientation Area

An anomaly appeared in the data in this area for the Ukrainian sample. Scrutiny of Table IX, reveals that a degree of significance equal to, or exceeding, the .05 level of probability indicated consensus in five of the seven items in this area. Lineality was preferred as the dominant orientation four times; Collaterality, twice; and Individuality, once. In that Lineality was chosen as the dominant orientation in a majority of items, and that Individuality was chosen only once, it might be assumed that Lineality was clearly the dominant orientation of the area.

However, scrutiny of the data in Table X reveals that when the accumulated area score was computed Individuality appeared as the dominant orientation for the area.

This seeming anomaly appeared because of the number

TABLE IX
ITEM RANK-ORDERING OF UKRAINIAN ADULTS
FOR ALL VALUE ORIENTATION AREAS
(N = 20)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	C > I > L 2.7	3	Pr > Fu > Pa 27.9*	2	M > H > S 2.3	4	Bb > D > B 0.7
7	L > I > C 15.4*	5	Fu > Pr > Pa 18.9*	6	S > M > H 1.3	8	Bb > D > B 11.0*
11	C > I > L 13.3*	10	Pr > Fu > Pa 16.3*	9	S > M = H 2.8	13	D > Bb > B 22.9*
14	L > I > C 18.0*	17	Fu > Pr > Pa 7.3*	12	M > S > H 16.9*	16	Bb > D > B 11.7*
15	L > C > I 0.9	19	Fu > Pr > Pa 33.3*	22	M > H > S 0.9	20	Bb > D > B 15.1*
18	I > L > C 25.2*	24	Fu > Pa > Pr 11.0*				
21	L > C > I 24.3*						
<u>Area</u>	I > L > C	Fu > Pr > Pa		M > S > H		Bb > D > B	

*Significant at the .05 level of probability.

TABLE X
ACCUMULATED SCORES AND AREA RANK ORDERINGS
OF UKRAINIAN ADULTS (N = 20)

	L > I	L > C	I > C	AREA RANK ORDERING
RELATIONAL VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	67.5 70.0 72.5	92.5 70.0 70.0	87.0 70.0 I > L > C
TIME VALUE ORIENTATION AREA	Fu > Pr	Fu > Pa	Pr > Pa	AREA RANK ORDERING
	Observed Score Null Mean Observed Score	72.5 60.0	102.0 60.0	92.5 60-0 Fu > Pr > Pa
MAN-NATURE VALUE ORIENTATION AREA	M > S	M > H	S > H	AREA RANK ORDERING
	Observed Score Null Mean Observed Score	56.5 50.0	62.0 50.0	51.5 50.0 M > S > H
ACTIVITY VALUE ORIENTATION AREA	D > B	D > Bb	B > Bb	AREA RANK ORDERING
	Observed Score Null Mean Observed Score	74.0 50.0	47.0 50.0 53.0	26.0 50.0 74.0 Bb > D > B

of times Individuality was chosen as a strong first-order variant, and the fact that the one time it was chosen as the dominant orientation, Individuality appeared as a strong first choice.

Although Individuality was accepted as the dominant orientation for the Relational area, the fact that Lineality was chosen as the dominant orientation in a majority of the items may be a finding that defines a characteristic of this cultural group.

The rank-ordering of the value orientations of the Ukrainian group in the Relational area was Individuality as the dominant orientation, Lineality as a very strong first-order variant, and Collaterality as the second-order variant.

The Time Value Orientation Area

Of the three value orientations in this area--Future, Present, and Past--Future appeared as the dominant orientation in four items, and Present as the dominant orientation in the other two. Present appeared as the first-order variant in three items, Future in two items, and Past in one item.

All items in the Time area reached a degree of consensus that was significant at the .05 level of probability.

Item 3 (Child Training), and Item 10 (Ideas About Life) were the two items that received dominant rankings

for the Present orientation, as they did in the French sample.

Item ranking would indicate that the rank-ordering of the value orientations of the Ukrainian sample was Future preferred over Present preferred over Past, with Present being a strong first-order variant.

Data for the accumulated scores for items in this area would support this conclusion.

The Man-Nature Value Orientation Area

As with the French sample, Item 12 (Use of the Environment) was the only item in this area to receive a degree of consensus that reached, or exceeded, the .05 level of probability. The data presented in Table IX would indicate that the rank-ordering of the items in this area was predominantly Mastery-over-Nature as the dominant orientation, Subject-to-Nature as a first-order variant, and Harmony-with-Nature as a second-order variant.

The accumulated data for the area, however, show an extremely narrow preference of Subject-to-Nature over Harmony-with-Nature. It was only in the fact that Mastery-over-Nature was more strongly preferred to Harmony-with-Nature than it was to Subject-with-Nature that allowed the rank-ordering of Mastery over Subject over Harmony to stand.

The Activity Value Orientation Area

Four of the five items in the Activity area received a degree of consensus that reached, or exceeded, the .05 level of probability. Item 4 (Job Choice) was the exception.

The Ukrainian group was consistent in its rank-ordering of Being-in-Becoming as the dominant orientation, Doing as the first-order variant, and Being as the second-order variant. Like the French, Item 13 (Housework) was the only item to receive the rank-ordering of Doing over Being-in-Becoming over Being.

The accumulated data for the area supported the evidence derived from the item rank-ordering, and further emphasized Doing as a strong first-order variant.

Value Configuration: A Summary

The dominant value orientations of the Ukrainian group were Individuality, Future, Mastery-over-Nature, and Being-in-Becoming. The two areas of Time and Activity showed the greatest degree of consensus, as there was the anomaly of item-area contradiction in the Relational area and the lack of consensus in the Man-Nature area.

First-order variants were Lineality, Subject-to-Nature, Present, and Doing. Lineality, in the Relational area, and Doing, in the Activity area, appeared as strong first-order variants.

IV. METIS VALUE ORIENTATIONS

The Relational Value Orientation Area

The Metis group attained a degree of consensus on five of the seven items in the Relational area that was significant at the .05 level of probability, or greater.

Lineality appeared as the dominant value orientation in four of the items, Collaterality in two items, and Individuality in one. Individuality appeared as the first-order variant in three of the items, Lineality in two items, and Collaterality in two items.

The rank ordering of the value orientation items of the Metis group in the Relational area presented in Table XI would indicate that the dominant orientation was Lineality; the first-order variant, Individuality; and the second-order variant, Collaterality.

The accumulated data for the Relational area as summarized in Table XII supported this conclusion, but indicated that Individuality was a very strong first-order variant.

The Time Value Orientation Area

The Time value orientation area did not seem to have been as relevant to the Metis people as to the samples discussed previously in this study. Two of the six items in this area achieved a degree of consensus at the .05 level of probability while four did not.

TABLE XI
ITEM RANK-ORDERING OF METIS ADULTS
FOR ALL VALUE ORIENTATION AREAS
(N = 20)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	C > L > I 2.1	3	Pr > Fu > Pa 6.1*	2	S > H > M 7.6*	4	D = Bb > B 1.0
7	L > I > C 17.1*	5	Fu > Pa > Pr 1.3	6	S > M > H 3.7	8	Bb > B > D 13.9*
11	C > I > L 12.1*	10	Fu > Pr = Pa 1.3	9	S > H > M 17.2*	13	D > Bb > B 13.3*
14	I > L > C 20.1*	17	Pa > Pr > Fu 3.1	12	M > S > H 2.9	16	D > Bb > B 15.6*
15	L > C > I 1.9	19	Fu > Pr > Pa 4.9	22	S > H > M 2.7	20	Bb > D > B 7.9*
18	L > I > C 19.3*	24	Fu > Pr > Pa 6.1*				
21	L > C > I 13.3*						
<u>Area</u>	L > I > C		Fu > Pr > Pa		S > H > M		Bb > D > B

*Significant at the .05 level of probability.

TABLE XII

ACCUMULATED SCORES AND AREA RANK-ORDERINGS
OF METIS ADULTS (N = 20)

	L > I	L > C	I > C	AREA RANK ORDERING
RELATIONAL VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	96.0 70.0	78.0 70.0	L > I > C
TIME VALUE ORIENTATION AREA	Fu > Pr Observed Score Null Mean Observed Score	Fu > Pa 74.5 60.0	Pr > Pa 69.0 60.0	Fu > Pr > Pa
MAN-NATURE VALUE ORIENTATION AREA	M > S Observed Score Null Mean Observed Score	M > H 47.0 50.0 53.0	S > H 66.5 50.0	S > H > M
ACTIVITY VALUE ORIENTATION AREA	D > B Observed Score Null Mean Observed Score	D > Bb 48.0 50.0 52.0	B > Bb 28.5 50.0 71.5	Bb > D > B

Data for the rank-ordering of the value orientations of the items indicate that Future was chosen as the dominant orientations in four items; Past in one item; and Present in one item. Present was chosen as the first-order variant in three of the items; Past in one; Future in one; and Past and Present tied in one.

Rank-ordering of the items in this area would indicate that Future was the dominant orientation, Present was the first-order variant, and Past the second-order variant.

Accumulated data for the area show that Future was not appreciably preferred over Present, but that a rank-ordering of Future over Present over Past occurred because of the greater preference of Future over Past than of Present over Past.

The Man-Nature Value Orientation Area

Two of the items in the Man-Nature area received a degree of consensus that reached, or exceeded, the .05 level of probability. Subject-to-Nature was the dominant orientation in four of the five items in this area, and Mastery-over-Nature in one. Harmony-with-Nature was the first-order variant in three of the items, while Subject-to-Nature and Mastery-over-Nature each appeared as the first-order variant in one item.

The accumulated data for the Man-Nature area revealed, however, that although a high degree of consensus

did not appear in a majority of items in this area, that a definite dominant orientation existed for the Subject-to-Nature orientation.

Rank-ordering of the value orientation of the Metis sample in the Man-Nature value orientation area may be summarized as Subject-to-Nature the dominant orientation with Harmony-with-Nature the first-order variant.

The Activity Value Orientation Area

Four of the five items in the Activity area reached a degree of consensus that was significant at the .05 level of probability or greater.

Being-in-Becoming was chosen as the dominant orientation in two items, Doing as the dominant orientation in two items, and Being-in-Becoming and Doing were tied as the dominant orientation in one item. Being appeared as the first-order variant in one item, Doing in one item, and Being-in-Becoming in two.

Accumulated data for the Activity area supported the rank-ordering indicated by item preference; that is, Being-in-Becoming appeared as the dominant orientation, Doing as a strong first-order variant, and Being as the second-order variant.

Value Configuration: A Summary

The dominant value orientations of the Metis group were Lineality, Future, Subject-to-Nature, and Being-in-

Becoming.

First-order variants were Individuality, Present, Harmony-with-Nature and Doing.

V. TREATY CREE VALUE ORIENTATIONS

The Relational Value Orientation Area

As summarized in Table XIII, for the Cree group, a degree of consensus that was significant at the .05 level of probability, or greater, was reached in four of the seven items in the Relational area. Three of the four items that reached this level of significance were rank-ordered as Lineality preferred over Individuality preferred over Collaterality.

Of the items which did not reach this level of probability, Item 11 was rank-ordered as Collaterality over Individuality over Lineality; Item 14 was rank-ordered as Individuality over Lineality equal to Collaterality; and, Item 15 had all three alternatives equally preferred.

Rank-ordering of the orientations in the Relational area, based on the item preferences, was Lineality as the dominant orientation, Individuality as the first-order variant, and Collaterality as the second-order variant.

The accumulated data for the area, presented in Table XIV, supported this rank-ordering but indicated that Individuality was a weak first-order variant.

TABLE XIII
ITEM RANK-ORDERING OF TREATY CREE ADULTS
FOR ALL VALUE ORIENTATION AREAS
(N = 20)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	L > C > I 6.7*	3	Pa > Pr > Fu 2.1	2	S > M > H 6.3*	4	B = Bb > D 14.8*
7	L > I > C 9.1*	5	Pr > Pa > Fu 10.3*	6	S > H > M 0.5	8	B = Bb > D 0.7
11	C > I > L 2.1	10	Fu = Pa = Pr 0.3	9	S > M > H 4.8	13	D > Bb > B 13.3*
14	I > L = C 3.7	17	Pa > Pr > Fu 7.5*	12	S > M > H 2.1	16	D > Bb > B 36.4*
15	L = I = C 0.0	19	Fu > Pr > Pa 4.3	22	M > S > H 2.5	20	D = Bb > B 17.1*
18	L > I > C 10.3*	24	Fu = Pr > Pa 4.8				
21	L > I > C 27.7*						
<u>Area</u>	L > I > C		Pr > Pa > Fu		S > M > H		D > Bb > B

*Significant at the .05 level of probability.

TABLE XIV

ACCUMULATED SCORES AND AREA RANK-ORDERINGS
OF TREATY CREE ADULTS (N = 20)

RELATIONAL VALUE ORIENTATION AREA	L > I			L > C			AREA RANK ORDERING
	Observed Score	Null Mean	Observed Score	Observed Score	Null Mean	Observed Score	
	82.0	70.0	96.0	71.0	70.0	L > I > C	
TIME VALUE ORIENTATION AREA	Fu > Pr			Fu > Pa			AREA RANK ORDERING
	Observed Score	55.0	55.0	63.0	60.0	Pr > Pa > Fu	
	Null Mean	60.0	60.0	60.0			
	Observed Score	65.0	65.0				
MAN-NATURE VALUE ORIENTATION AREA	M > S			M > H			AREA RANK ORDERING
	Observed Score	44.0	58.5	64.0	50.0	S > M > H	
	Null Mean	50.0	50.0				
	Observed Score	56.0					
ACTIVITY VALUE ORIENTATION AREA	D > B			D > Bb			AREA RANK ORDERING
	Observed Score	63.0	57.0	27.0	50.0	D > Bb > B	
	Null Mean	50.0	50.0	50.0			
	Observed Score			73.0			

The Time Value Orientation Area

The data indicate that a degree of consensus significant at the .05 level of probability, or greater, was reached in two of the items in this area. In this regard, the Cree sample resembled the Metis.

Rank-ordering of the items was, however, idiosyncratic for this group. Item 10 which had received ambiguous response from the Metis failed totally to differentiate value preferences for the Cree. Of the remaining items, Past was chosen as the dominant orientation twice, Present once, Future once, and Present was tied with Future once.

Present was chosen as the first-order variant in two items, and Past chosen once.

Although scrutiny of the items did not reveal any definite pattern of preferences, the accumulated data for the area indicated that a rank-ordering for the Cree group was Present as the dominant orientation, Past as the first-order variant, and Future as the second-order variant.

The Man-Nature Value Orientation Area

One of the five items in the Man-Nature value orientation area was significant at the .05 level of probability.

Subject-to-Nature appeared as the dominant orientation in four items, and Mastery-over-Nature in one. First-order variant orientations were Mastery in three items,

Harmony in one, and Subject in one.

Although consensus was not reached in the majority of the items, the pattern of value orientations for the Treaty Cree appeared as Subject-to-Nature as the dominant orientation, Mastery-over-Nature as the first-order variant, and Harmony-with-Nature as the second-order variant.

The accumulated data supported the rank-ordering for the area indicated by the items.

The Activity Value Orientation Area

A degree of consensus significant at the .05 level of probability, or greater, was reached in four of the five items in this value orientation area.

Of the three value orientations--Doing, Being, and Being-in-Becoming--Doing appeared as the dominant orientation in two items. Being was equally preferred to Being-in-Becoming as the dominant orientation in two items, and Being-in-Becoming was equally preferred to Doing as the dominant orientation in one item. Being-in-Becoming appeared as the first-order variant in the two items that were not tied.

Accumulated data for the area supported the rank-ordering of Doing as the dominant orientation, Being-in-Becoming as a strong first-order variant, and Being as the second-order variant.

Value Configuration: A Summary

Dominant value orientations of the Cree group appeared as Lineality, Present, Subject-to-Nature and Doing.

First-order variants appeared as Individuality, Past, Mastery-over-Nature, and Being-in-Becoming.

At this point no observations are made about the relative strength or weakness of the rank-orderings of the various value orientation areas, as this point is discussed at some length later in this chapter.

VI. SUMMARY

Summary and Discussion of Value Orientations

The first section of this chapter considered the items in each value orientation area in all areas for each ethnic group in turn. The purpose of this section was to describe the degree of consensus in the items in each area and to determine the rank-ordering in all areas for each group. The statistic "S/m" applied to the null hypothesis: $H_0: A = B = C$ was utilized in the description of item consensus, and the accumulated score for the area was taken as the criterion for the rank-ordering of the value orientations for each area. Dominant orientations, first-order variants, and second-order variants were summarized for all areas for each group in what was termed a value configuration.

The Lebanese. It was found that the Lebanese group achieved consensus significant at the .05 level of probability, or greater, for the majority of items in all value orientation areas except the Relational. They were the only group to achieve consensus in a majority of items in the Man-Nature value orientation area.

The value configuration of the Lebanese was: Individuality, Future, Subject-to-Nature, and Doing as dominant orientations; Lineality, Past, Mastery-over-Nature, and Being-in-Becoming as first-order variants; and Collaterality, Present, Harmony-with-Nature, and Doing as second-order variants.

Discussion. Evidence from Fuller (1961) would seem to indicate that in the traditional Lebanese Muslim village there would be different rank-orderings in the Relational items in different behaviour-spheres, but that there would be consensus within each behaviour-sphere, as the Muslim world has rights and duties narrowly defined for each role, and the roles compartmentalized into those appropriate for men and women, or for the young, the adult, and the old. Thus, it might have been expected that consensus would have been achieved within items for the Lebanese sample while a definite preference in the accumulated score for the area might not appear. However, in the Relational area, while a clear preference order ap-

peared in the rank-ordering of the orientations in the area, ambiguity was manifest in many of the item rank-orderings. This would lead to the conclusion that it was in the Relational area that the Lebanese people in the Lac la Biche area were undergoing the greatest cultural pressure.

That Subject-to-Nature was the dominant orientation in the Man-Nature value orientation area would seem natural for a middle-eastern people with the background of subsistence farming and herding characteristic of the Arab countries. People accustomed to the vagaries of the weather determining whether their lives would continue or not are to be expected to feel a sense of powerlessness in the face of natural phenomena. This, combined with the fatalism of eastern people, would indicate that Subject-to-Nature would be the natural choice of the Lebanese group. The accumulated score for the area, however, indicated that the Lebanese people were either changing towards the dominant value orientation of the more populous groups in the area, or demonstrating a value orientation which may be characteristic of immigrants, as Mastery-over-Nature appears as a very strong first-order variant.

The French. It was found that the French sample achieved a degree of consensus significant at the .05 level of probability, or greater, for the majority of items in all value orientation areas except Man-Nature.

The value configuration of the French was:

Individuality, Future, Mastery-over-Nature, and Being-in-Becoming as dominant orientations; Lineality, Present, Subject-to-Nature, and Doing as first-order variants; and, Collaterality, Past, Harmony-with-Nature, and Being as second-order variants.

Discussion. While the accumulated score for the Man-Nature value orientation area indicated a preference for the Mastery-over-Nature orientation, ambiguity in four of the five item scores in this area indicated that either the French group was suffering cultural pressure in this area or that a majority of the items did not measure what they purported to measure. The latter alternative is rejected on the basis that previous research (Gue, 1967), found a strong measure of consensus in the items in this area, as did this research with the student group. However, not only the French sample failed to reach consensus on most of the items in this area as the Lebanese were the only adult group in this study to reach consensus that was significant at the .05 level of probability on the majority of the items. Thus, if the ambiguity was due to cultural pressure, it was a pressure that was generalized over the French, Ukrainian, Cree, and Metis groups.

Further discussion of the French orientations is left until after the results of the Ukrainian group have been summarized and discussed as the area similarities of these two groups serve to heighten the item differences.

The Ukrainians. It was found that the Ukrainian group achieved consensus in the rank-ordering significant at the .05 level of probability, or greater, for the majority of items in all value orientation areas except Man-Nature.

An anomaly in the data appeared when, in the Relational area, Lineality appeared as the dominant orientation in the rank-ordering of the items whereas the accumulated area score indicated that Individuality was the dominant orientation.

The value configuration of the Ukrainian sample was: Individuality, Future, Mastery-over-Nature, and Being-in-Becoming as dominant orientations; Lineality, Present, Subject-to-Nature, and Doing as first-order variants; and, Collaterality, Past, Harmony-with-Nature, and Being as second-order variants.

Discussion. The anomaly which appeared in the Relational area was resolved in accepting the accumulated area score as most indicative of the total value orientation of the area. The anomaly, however, accentuated the importance of first-order variant positions of value orientations, and may have been a characteristic definitive of this group.

The remainder of the discussion of the value orientations is carried out in conjunction with a dis-

cussion of the value orientation of the French Group.

Discussion. (French and Ukrainian) Scrutiny of the data in Tables VII and IX reveals that while the rank-ordering of the Relational value orientation areas were similar for the French and Ukrainian, the rank-ordering of the items within the area were different. This difference was indicative of a different orientation in different behaviour spheres.

Examination of the items reveals that the Ukrainian group tended to be Collateral in political matters, Lineal in familial or economic matters, and Individualistic in regard to government help, whereas the French group tended to maintain Individuality as the dominant orientation in all these different spheres.

Similarly, in the Relational area, the Ukrainian group rank-ordered Lineality as an extremely strong first-order variant, and observation of the Ukrainian family would foster the assumption that this group had, until very recently, held a Lineal dominant orientation. The French rank-ordering of Lineality as a first-order variant, on the other hand, was not strongly held although it was clearly differentiated from the second-order variant of Collaterality.

In the Man-Nature value orientation area, while some item preferences differed between these two groups, the significant finding was that neither of these groups

preferred the first-order variant over the second-order variant by anything but an insignificant amount. In the item that was significant to both these groups, Item 12 (Use of the Environment), the Ukrainian group rank-ordered Subject-to-Nature as the first-order variant, and the French, Harmony-with-Nature as their first-order variant.

The Activity value orientation area differentiated between these two groups both in item ordering and in the strength of the preferences for the first-order variant.

Items 4 (Job Choice) and 8 (Ways of Living) were rank-ordered by the Ukrainian sample with the Doing Alternative as the first-order variant, and by the French sample with the Being orientation as the first-order variant. It would appear that the French sample was a little less concerned with getting things done in at least these two situations.

The Doing alternative appeared as a strong first-order variant in the Activity area for the Ukrainian group and only moderately so for the French.

While these two cultural groups appeared to share similar value orientations, it was possible to differentiate between them by examining both item preference and the strength of first-order variant orientations. Although, within the framework of this study these differences do not allow these two groups to be termed culturally different, they do allow for the fact that like cultures are not

identical.

The Metis. It was found that the Metis group achieved a degree of consensus in the rank-ordering significant at the .05 level of probability, or greater, for the majority of the items in the Relational and the Activity value orientation areas.

The value configuration of the Metis was: Lineality, Future, Subject-to-Nature, and Being-in-Becoming as dominant orientations; Individuality, Present, Harmony-with-Nature, and Doing as first-order variants, and Col-laterality, Past, Mastery-over-Nature, and Being as second-order variants.

Discussion. The fact that the Metis failed to reach consensus in a majority of items in two value orientation areas might be interpreted as symptomatic of social disorganization or change. However, an alternative hypothesis might be that the Metis showed consensus in the areas which they had decided to preserve, and showed a lack of consensus in the areas in which they were moving away from the traditional value orientations towards those of a dominant cultural majority. However, those orientations that showed consensus demonstrated a high degree of consensus in individual items, and the accumulated scores for the areas indicated that there were clearly ordered value orientations in every area.

In the Relational area, although the majority of the items were rank-ordered with Lineality as the dominant orientation, the two items that specifically dealt with the governmental aspect of the political behaviour-sphere were ranked with Collaterality as the dominant orientation. It would seem, from evidence gained in conversations with Metis leaders, that there might be an historical basis for this preference for a consensus decision. Item 14 (Wage Work) was rank-ordered as Individuality over Lineality over Collaterality, reflecting the mistrust, evident in all the interviews, with which the Metis regarded all large organizations whether they were educational, governmental, or part of the private sector.

The Metis resembled the Treaty Cree in their lack of consensus in the Time area. While Future was rank-ordered as the dominant orientation in most of the items, Item 17 (Changes in Church Services) was rank-ordered as Past over Present over Future.

Item 3 (Child Training) was rank-ordered as Present over Future over Past which was rank-ordering identical to the Lebanese, French, and Ukrainian groups. This concern that the good things of the Past not be lost while still looking forward to the Future was demonstrated by these groups in this common rank-ordering.

The Metis were the only group in the study who rank-ordered Harmony-with-Nature as a first-order variant

in the Man-Nature area. Also, they achieved a degree of consensus significant at the .05 level of probability in two of the items in this area.

The only item that received a dominant rank-ordering for the Mastery-over-Nature orientation rather than the Subject-to-Nature orientation was Item 12 (Use of the Environment).

In the Activity value orientation area, the Metis rank-ordered two items with Doing as the dominant orientation, two items with Being-in-Becoming as the dominant orientation, and one item with Doing and Being-in-Becoming equally preferred as the dominant orientation. The items that were ordered with Doing as the dominant orientation concerned work and job choice. This value orientation would seem to conflict with the stereotype of the Metis as the "shiftless half-breed" and indicates that if Metis men and women were not working, it may not have been because they did not want to do so.

The value configuration of the Metis indicated that the group was going through change as demonstrated by a lack of consensus in the rank-ordering of the items in two areas, but that, in the Lineal and Activity areas, the high degree of item consensus and the logical grouping of items with the same dominant orientation in the same behaviour-spheres indicated that change was taking place without total social disorganization.

The Cree. It was found that the Treaty Cree group achieved a degree of consensus in the rank-ordering significant at the .05 level of probability, or greater, for the majority of the items in the Relational and the Activity value orientation areas.

The value configuration of the Treaty Cree was: Lineality, Present, Subject-to-Nature, and Doing as dominant orientations; Individuality, Past, Mastery-over-Nature, and Being-in-Becoming as first-order variants; and, Collaterality, Future, Harmony-with-Nature, and Being as second-order variants.

Discussion. In the Relational value orientation area, all items that received a degree of consensus significant at the .05 level were ordered with Lineality as the dominant orientation. Item 15 (Family Work Relations) did not seem to have any more relevance to the Indian people than it did to any other group. Item 11 (Deciding How to Use Government Help) received a dominant rank-ordering of Collaterality, while Item 14 (Wage Work) received a dominant rank-ordering of Individuality. These items were similarly ordered by the Metis. It was evident, from the accumulated data for the Relational area, that the Cree were very strong in their preference for Lineality as the dominant orientation and that the items in which the other orientations were rank-ordered as dominant orientations had

a very slight importance to them.

The lack of consensus in the rank-ordering of the items in the Time value orientation area portrayed the dilemma that native people find themselves facing. The differences in the dominant orientations given the various items reflected this dilemma. Items in the schedule that had to do with the education of their children in the outside world were rank-ordered with Future time as the dominant orientation, while Item 3 (Child Training) which seemed to have the connotation of the education that was carried on in the home was rank-ordered with Past time as the dominant orientation. Item 5 (Expectations About Change) was rank-ordered Present over Past over Future, and this item, significant at the .05 level of probability, and the rank-ordering given it by the residents of the Beaver Lake Reserve expressed the whole dilemma of these people. There appeared to be a strong nostalgia for the Past, uncertainty about the Present, and a faint hope that the lives of their children may be better in the Future.

In the Man-Nature value orientation area, the only item which did not have Subject-to-Nature rank-ordered as the dominant orientation was Item 22 (Living off the Land) which was rank-ordered as Mastery over Subject over Harmony. This question, with its connotation of security and regular employment inherent in the Mastery-over-Nature alternative, may have been measuring, for the Cree, the desire to enter

a world that had been closed to him rather than his relationship with Nature.

The Activity value orientation area, while rank-ordered as an area as Doing over Being-in-Becoming over Being, had some different rank-orderings for the items. Item 4 (Job Choice) and Item 8 (Ways of Living) were rank-ordered as Being equally preferred to Being-in-Becoming over Doing while Item 20 (Women in the Modern World) was rank-ordered as Being-in-Becoming equally preferred to Doing over Being. This variety of rank-orderings combined with a high degree of consensus in all the items but one in this area would seem to suggest that the Cree were highly differentiated in their Time value orientations in the different behaviour spheres.

The value configuration of the Treaty Cree, like that of the Metis, suggested a group going through cultural change in an ordered way. The dominance of the Present time and the Subject-to-Nature orientations suggested, however, that the Cree face this change, no matter how ordered, with a feeling of helplessness and lack of direction.

This section of the study had identified the various cultural groups according to their value orientations as expressed in the rank-ordering of the areas themselves. The next section compares the value orientation areas of the groups to establish whether or not differences existed

between the value orientations of the groups sufficient to differentiate them as different cultural entities.

CHAPTER V

DIFFERENCES IN VALUE ORIENTATIONS OF THE FIVE ADULT GROUPS

This chapter of the study discusses whether or not differences in value orientations exist between the ethnic groups according to the null hypothesis, $H_0: VG1 = VG2 = VG3 = VG4 = VGk$. The decision rule invoked in rejecting the null hypothesis was that it would be rejected if there was a two-distance or three-distance difference between the value orientations of groups in any one value orientation area, or a one-distance difference in two or more value orientation areas.

A summary, for the five groups, of the rank-ordering of value orientations in each area is presented in Table XV. Each of the value orientations is discussed separately in this section of the study, with a recapitulation and consideration of the hypothesis following the separate discussions.

Tables in this chapter allow comparison of the rank-ordering of any group with any other group in one value orientation area. In the upper right hand corner of each square is given the rank-ordering of the area for the group represented by the column heading. The lower left hand segment of the square contains the rank-ordering of the area for the group represented by the row heading. The amount of distance between the rank-ordering of the

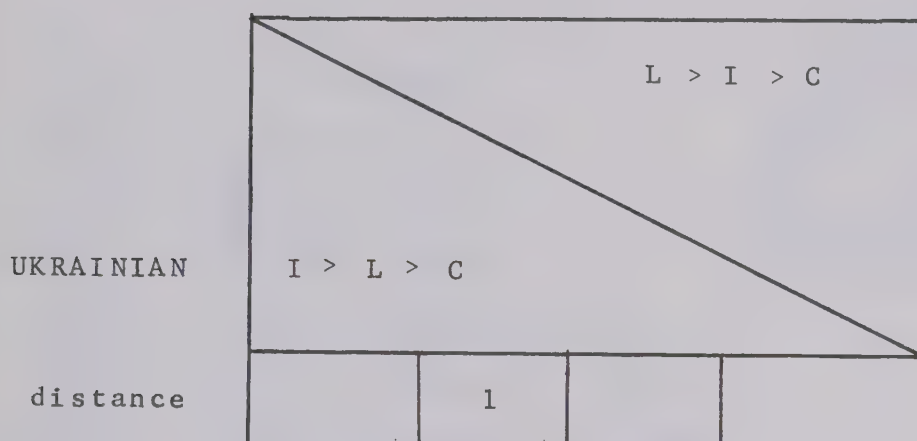
TABLE XV

RANK-ORDERING OF VALUE ORIENTATION AREAS
FOR ALL ADULT ETHNIC GROUPS

	Lebanese	French	Ukrainian	Metis	Treaty Cree
VALUE ORIENTATION AREA					
RELATIONAL VALUE ORIENTATION AREA	I>L>C	I>L>C	I>L>C	L>I>C	L>I>C
TIME VALUE ORIENTATION AREA	Pr>Pa>Fu	Fu>Pr>Pa	Fu>Pr>Pa	Fu>Pr>Pa	Pr>Pa>Fu
MAN-NATURE VALUE ORIENTATION AREA	S>M>H	M>S>H	M>S>H	S>H>M	S>M>H
ACTIVITY VALUE ORIENTATION AREA	D>Bb>B	Bb>D>B	Bb>D>B	Bb>D>B	D>Bb>B

two groups is given in the small rectangle at the bottom of each square. Thus, for the square represented below:

METIS



The rank-ordering of the Metis is presented in the upper right corner as $L > I > C$, and the rank-ordering of the Ukrainian group is presented in the lower left corner as $I > L > C$. The one-distance difference is noted in the appropriate square below. Descriptive details on the tables themselves are confined to a minimum to avoid confusion.

I. THE RELATIONAL VALUE ORIENTATION AREA

Data from Tables XVI and XVII indicate that, in the Relational area, there were only two rank-orderings preferred by one group or another. The groups that were comprised of people of native or part-native parentage rank-ordered the Relational value orientation area as Lineality over Individuality over Collaterality. The

TABLE XVI

DIFFERENCES IN VALUE ORIENTATIONS AMONG THE ADULTS IN THE RELATIONAL VALUE ORIENTATION AREA

	CREE	METIS	UKRAINIAN	FRENCH	
LEBANESE	$L > I > C$ $I > L > C$ 1	$L > I > C$ $I > L > C$ 1	$I > L > C$ $I > L > C$ 0	$I > L > C$ $I > L > C$ 0	
	$L > I > C$ $I > L > C$ 1	$L > I > C$ $I > L > C$ 1	$I > L > C$ $I > L > C$ 0		
FRENCH	$L > I > C$ $I > L > C$ 1	$L > I > C$ $I > L > C$ 1	$I > L > C$ $I > L > C$ 0		
UKRAINIAN	$L > I > C$ $I > L > C$ 1	$L > I > C$ $I > L > C$ 1			
METIS	$L > I > C$ $L > I > C$ 0				

Cree-Metis
Cree - Ukrainian
Cree - French
Cree - Lebanese
Lebanese - Metis
Lebanese - Ukrainian
Lebanese - French
French - Metis
French - Ukrainian
Ukrainian - Metis

Distance

0
1
1
1
1
0
0
1
0
1

TABLE XVII
ITEM RANK-ORDERING FOR THE RELATIONAL VALUE
ORIENTATION AREA FOR ALL ADULTS

Item	Lebanese S/m	Ukrainian S/m	French S/m	Metis S/m	Treaty Cree S/m
1	C = I > L 3.1	C > I > L 2.5	I > L > C 2.5	C > L > I 2.1	L > C > I 6.7*
7	L > C > I 0.3	L > I > C 15.4*	I > L > C 4.2	L > I > C 17.1*	L > I > C 9.1*
11	L > I > C 2.2	C > I > L 13.3*	I = C > L 15.7*	C > I > L 12.1*	C > I > L 2.1
14	I > L > C 15.1*	L > I > C 18.0*	I > L > C 6.7*	I > L > C 20.1*	I > L = C 3.7
15	C = I > L 2.8*	L > C > I 0.9	C > I > L 2.9	L > C > I 1.9	L = I = C 0.0
18	I > L > C 17.7*	I > L > C 25.2*	I > L > C 16.7*	L > I > C 19.3*	L > I > C 10.3*
21	L > C > I 18.5*	L > C > I 24.3*	L > C > I 21.7*	L > C > I 13.3*	L > I > C 27.7*
<u>Area</u>	I > L > C	I > L > C	I > L > C	L > I > C	L > I > C

*Significant at the .05 level of probability.

French, Lebanese, and Ukrainian groups rank-ordered the area as Individuality over Lineality over Collaterality. Thus, a one-distance difference was found between these two aggregates. It was possible for this particular value area, where the change in rank-ordering of orientations involved only two orientations in the dominant or first-order variant positions, to demonstrate relative differences in dominant orientation by positioning the groups on a line running from Individuality to Lineality. This positioning does not imply that the value orientations are relative positions on a continuum as this graphic presentation completely ignores the second-order variant and is not possible where the three orientations appear as dominant or first-order variants.

	French	Lebanese	Ukrainian	no preference	Metis	Cree	
Individuality	x	x	x	.	x	x	Lineality

This positioning was based on the amount by which the accumulated area score exceeded the null mean either in preference of Lineality over Individuality, or in preference of Individuality over Lineality.

Differences between pairs of groups are summarized in Table XVI.

II. THE TIME VALUE ORIENTATION AREA

Data presented in Tables XVIII and XIX indicate that there were no differences in the rank-ordering of the orientations in the Time area between the French, the Ukrainian group, and the Metis. The rank-ordering for these three groups was Future over Present over Past.

A one-distance difference was found to exist between the French, Ukrainian, and Metis groups and the Lebanese. The rank-ordering of the Lebanese was found to be Future preferred over Past over Present. Although the Lebanese preferred Past over Present by only a very narrow margin, the French, Ukrainian and Metis preferred Present over Past by a considerable margin, thus giving additional weight to this one-distance difference.

The Treaty Cree showed the greatest difference from the other groups in the Time value orientation area. The rank-ordering of this group was Present preferred over Past preferred over Future. This represented a two-distance difference between the rank-ordering of the Cree and the rank-ordering of the Ukrainian, Metis, and French. A three-distance difference between the Treaty Cree and the Lebanese was found to exist in this area as three reversals were necessary to convert the Cree rank-ordering of $Pr > Pa > Fu$

TABLE XVIII
DIFFERENCES IN VALUE ORIENTATIONS AMONG THE ADULTS IN
THE TIME VALUE ORIENTATION AREA

	CREE			METIS			UKRAINIAN			FRENCH		
LEBANESE	Pr>Pa>Fu			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
	Fu>Pa>Pr			Fu>Pa>Pr			Fu>Pa>Pr			Fu>Pa>Pr		
			3		1			1			1	
FRENCH	Pr>Pa>Fu			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
	Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
		2			0			0				
UKRAINIAN	Pr>Pa>Fu			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
	Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
		2			0			0				
METIS	Pr>Pa>Fu			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
	Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
		2			0			0				
	Pr>Pa>Fu			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
	Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
		2			0			0				
	Pr>Pa>Fu			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
	Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
		2			0			0				
	Pr>Pa>Fu			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
	Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa			Fu>Pr>Pa		
		2			0			0				

Distance

Cree-Metis 2
 Cree-Ukrainian 2
 Cree-French 2
 Cree-Lebanese 3
 Lebanese-Metis 1
 Lebanese-Ukrainian 1
 Lebanese-French 1
 French-Metis 0
 French-Ukrainian 0
 Ukrainian-Metis 0

TABLE XIX

ITEM RANK-ORDERING FOR THE TIME VALUE
ORIENTATION AREA FOR ALL ADULTS

Item	Lebanese	S/m	Ukrainian	S/m	French	S/m	Metis	S/m	Treaty Cree	S/m
3	Pr>Fu>Pa	13.0*	Pr>Fu>Pa	27.9*	Pr>Fu>Pa	19.6*	Pr>Fu>Pa	6.1*	Pa>Pr>Fu	2.1
5	Fu>Pr=Pa	19.2*	Fu>Pr>Pa	18.9*	Fu>Pr>Pa	12.6*	Fu>Pa>Pr	1.3	Pr>Pa>Fu	10.3*
10	Fu=Pr>Pa	6.0	Pr>Fu>Pa	16.3*	Pr>Fu>Pa	21.7*	Fu>Pr=Pa	1.3	Fu=Pa=Pr	0.3
17	Pa>Fu>Pr	13.5*	Fu>Pr>Pa	7.3*	Fu>Pr>Pa	4.2	Pa>Pr>Fu	3.1	Pa>Pr>Fu	7.5*
19	Fu>Pr>Pa	10.9*	Fu>Pr>Pa	33.3*	Fu>Pr>Pa	31.3*	Fu>Pr>Pa	4.9	Fu>Pr>Pa	4.3
24	Fu>Pa>Pr	6.0*	Fu>Pa>Pr	11.0*	Fu>Pa>Pr	21.7*	Fu>Pr>Pa	6.1*	Fu=Pr>Pa	4.8
<u>Area</u>	Fu>Pa>Pr		Fu>Pr>Pa		Fu>Pr>Pa		Fu>Pr>Pa		Pr>Pa>Fu	

*Significant at the .05 level of probability.

to the Lebanese rank-ordering of $Fu > Pa > Pr$.

III. THE MAN-NATURE VALUE ORIENTATION AREA

Scrutiny of Tables XX and XXI reveals that the French and Ukrainian groups appeared as similar in this area. The rank-ordering of Mastery-over-Nature as the dominant orientation with Subject-to-Nature and Harmony-with-Nature nearly equally preferred characterized these two groups.

The Treaty Cree and the Lebanese formed a second aggregate in this area. The rank-ordering that was found to exist for both these groups was Subject-to-Nature preferred over Mastery-over-Nature over Harmony-with-Nature.

The Metis appeared as unique amongst the others in the Man-Nature value orientation area. The rank-ordering for this group was that of Subject-to-Nature over Harmony-with-Nature over Mastery-over-Nature.

Between the rank-ordering of the Lebanese and Cree groups and the rank-ordering of the French and Ukrainian groups, a one-distance difference was found to exist. Between the rank-ordering of the Lebanese and Cree groups and the rank-ordering of the Metis group, a one-distance difference was found to exist. Between the rank-ordering of the Ukrainian and French groups and the rank-ordering of the Metis, a two-distance difference was found to exist.

TABLE XXI

ITEM RANK-ORDERING FOR THE MAN-NATURE VALUE
ORIENTATION AREA FOR ALL ADULTS

Item	Lebanese	S/m	Ukrainian	S/m	French	S/m	Metis	S/m	Treaty Cree	S/m
2	S = M > H	14.7*	M > H > S	2.3	M = H > S	3.0	S > H > M	7.6*	S > M > H	6.3*
6	S > H > M	4.0	S > M > H	1.3	M > S > H	2.7	S > M > H	3.7	S > H > M	0.5
9	S > H > M	8.1*	S > M = H	2.8	S > H > M	3.4	S > H > M	17.2*	S > M > H	4.8
12	H > M > S	3.4	M > S > H	16.9*	M > H > S	13.9*	M > S > H	2.9	S > M > H	2.1
22	M > H > S	6.1*	M > H > S	0.9	M > S > H	4.3	S > H > M	2.7	M > S > H	2.5
<u>Area</u>	S > M > H		M > S > H		M > S > H		S > H > M		S > M > H	

*Significant at the .05 level of probability.

IV. THE ACTIVITY VALUE ORIENTATION AREA

In the Activity value orientation area, summarized in Tables XXII and XXIII, the rank-ordering of the Metis, French, and Ukrainian groups was Being-in-Becoming as the dominant orientation; with Doing as a strong first-order variant for the Metis and Ukrainian groups and a weak first-order variant for the French; and Being as the second-order variant.

The rank-ordering of the Lebanese and Cree groups was that of Doing as the dominant orientation; with Being-in-Becoming a strong first-order variant for the Cree and a fairly weak first-order variant for the Lebanese; and Being as the second-order variant.

Thus, a one-distance difference existed between the rank-ordering of the Metis, French, and Ukrainian and the rank-ordering of the Lebanese and Cree groups.

A comparison of the differences in value orientations between pairs of ethnic groups may be made by consulting Table XXII.

As with the Relational area, it was possible to illustrate for the Activity area, the relative strength of preference for the dominant orientation in a graphic presentation.

TABLE XXII

DIFFERENCES IN VALUE ORIENTATIONS AMONG THE ADULTS IN
THE ACTIVITY VALUE ORIENTATION AREA

	CREE	METIS	UKRAINIAN	FRENCH	
LEBANESE	$D > Bb > B$ $D > Bb > B$ 0	$Bb > D > B$ $D > Bb > B$ 1	$Bb > D > B$ $D > Bb > B$ 1	$Bb > D > B$ $D > Bb > B$ 1	
FRENCH	$D > Bb > B$ $Bb > D > B$ 1	$Bb > D > B$ $Bb > D > B$ 0	$Bb > D > B$ $Bb > D > B$ 0		
UKRAINIAN	$D > Bb > B$ $Bb > D > B$ 1	$Bb > D > B$ $Bb > D > B$ 0			
METIS	$D > Bb > B$ $Bb > D > B$ 1				
					Distance
					1
					1
					1
					0
					1
					1
					1
					0
					0
					0

Cree-Metis
 Cree-Ukrainian
 Cree-French
 Cree-Lebanese
 Lebanese-Metis
 Lebanese-Ukrainian
 Lebanese-French
 French-Metis
 French-Ukrainian
 Ukrainian-Metis

TABLE XXIII

ITEM RANK-ORDERING FOR THE ACTIVITY VALUE
ORIENTATION AREA FOR ALL ADULTS

Item	Lebanese S/m	Ukrainian S/m	French S/m	Metis S/m	Treaty Cree S/m
4	D>Bb>B 16.9*	Bb>D >B 0.7	Bb>B >D 11.7*	D =Bb>B 1.0	B=Bb>D 14.8*
8	D>Bb>B 10.3*	Bb>D >B 11.0*	Bb>B >D 5.2	Bb>B >D 13.9*	B=Bb>D 0.7
13	B>D >Bb 17.2*	D >Bb>B 22.9*	D >Bb>B 216.6*	D >Bb>B 13.3*	D>Bb>B 13.3*
16	D>Bb>B 16.3*	Bb>D >B 11.7*	Bb>D >B 25.2*	D >Bb>B 15.6*	D>Bb>B 36.4*
20	D>Bb>B 9.7*	Bb>D >B 15.1*	Bb>D >B 20.4*	Bb>D >B 7.9*	D=Bb>B 17.1*
<u>Area</u>	D>Bb>B	Bb>D >B	Bb>D >B	Bb>D >B	D>Bb>B

*Significant at the .05 level of probability.

	Lebanese	Cree	no preference	Metis	Ukrainian	French	
Doing	x	x	.	x	x	x	Being-in-Becoming

V. SUMMARY OF FINDINGS

In this section of the study, the rank-ordering of value orientations in each area for all groups has been presented.

In the Relational area, it was found that no difference in rank-ordering of the value orientations existed between the Cree and the Metis, but that a one-distance difference existed between these two groups and the French, Lebanese, and Ukrainians. The French, Lebanese, and Ukrainian groups demonstrated no difference in their rank-ordering in this area.

In the Time value orientation area, it was found that no difference existed between the rank-ordering of the French, Ukrainian, and Metis groups, but the rank-ordering of these groups differed from that of the Lebanese by a one-distance measure, and from that of the Cree by a two-distance measure. The rank-orderings of the Cree and the Lebanese differed from each other, in this area, to

the greatest extent, with a three-distance difference.

In the Man-Nature value orientation area, no difference was found in the rank-ordering of the value orientations between the French and Ukrainian groups, or between the Treaty Cree and the Lebanese. The French group and the Ukrainian differed in their rank-ordering from the Cree and the Lebanese by a one-distance difference, and from the Metis by a two-distance difference. The Treaty Cree and the Lebanese differed from the Metis by a one-distance difference.

In the Activity value orientation area, no difference in rank-ordering of the value orientations was found to exist between the Metis, French, and Ukrainian groups, and no difference existed between the rank-ordering of the Cree and Lebanese. A one-distance difference was found to exist between the rank-ordering of the Metis, French, and Ukrainians and that of the Cree and Lebanese.

Total differences between paired groups are presented in Table XXIV. The following section of this study considers these total differences in the acceptance or rejection of Hypothesis 1.

VI. SUMMARY AND FINDINGS RELATED TO

HYPOTHESIS 1

Chapter IV was concerned with determining the value orientations of each ethnic or cultural group. The value

TABLE XXIV

DIFFERENCES IN VALUE ORIENTATIONS AMONG THE ADULTS IN
TOTAL VALUE CONFIGURATIONS

	CREE	METIS	UKRAINIAN	FRENCH	
LEBANESE	1 x 1D = 1	4 x 1D = 4	3 x 1D = 3	3 x 1D = 3	
	1 x 3D = 3				
	TOTAL = 4	TOTAL = 4	TOTAL = 3	TOTAL = 3	
	3 x 1D = 3	1 x 1D = 1	0 x D = 0		
FRENCH	1 x 2D = 2	1 x 2D = 2			
	TOTAL = 5	TOTAL = 3	TOTAL = 0		
	3 x 1D = 3	1 x 1D = 1			
UKRAINIAN	1 x 2D = 2	1 x 2D = 2			
	TOTAL = 5	TOTAL = 3			
	2 x 1D = 2				
	1 x 2D = 2				
METIS	TOTAL = 4				

Cree-Metis
Cree-Ukrainian
Cree-French
Cree-Lebanese
Lebanese-Metis
Lebanese-French
Lebanese-Ukrainian
French - Metis
French-Ukrainian
Ukrainian-Metis

Sums of
Distance

4
5
5
4
4
3
3
3
0
3

D = Distance

orientations were established by examination of the rank-orderings accorded to the items and the degree of consensus achieved in the items in the four value orientation areas, and by examination of the accumulated item scores for each area. The accumulated area score was taken as indicative of the rank-ordering of the value orientations of each area. The chapter was concluded with a summary of the value orientation of each group in the four areas and a discussion of the value orientations of each group by value orientation area and by selected items.

Chapter V contained a discussion of the differences between the value orientations of each group in the four value orientation areas. These differences were measured by the concept of distance. It was determined that there were three to five distance-differences in total value configurations between all groups except the French and Ukrainian.

Accordingly, as it had been decided that a two-distance difference in any one value-orientation area, or a one-distance difference in two or more value orientation areas would justify the rejection of the null hypothesis $H_0: VG1 = VG2 = VG3 = VG4 = VGk$, the null hypothesis was rejected for all groups except the French, Ukrainian pair and Hypothesis 1 was accepted. Hypothesis 1 stated: Differences in the rank-ordering of value orientations exist among the five groups.

The next chapter in this study contains a dis-

cussion of the value orientations of the students in the five cultural groups. It is followed by a chapter in which the value orientations of parents and students in the groups are compared in order to accept or reject Hypothesis 2.

CHAPTER VI

VALUE ORIENTATIONS OF THE FIVE STUDENT ETHNIC GROUPS

In this chapter the value orientations of the five student ethnic or cultural groups are discussed and compared. The value orientations of each group are discussed for each value orientation area in turn, with a brief section at the conclusion of the chapter devoted to illustrating differences or similarities in value orientations.

I. LEBANESE STUDENT VALUE ORIENTATIONS

The Relational Value Orientation Area

Examination of Table XXV reveals that the rank-ordering of five of the items in the Relational value orientation area reached a degree of consensus significant at the .05 level of probability for the Lebanese students. However, as can be seen from Table XXVI, the accumulated score for the area indicated no clear preference for one value orientation over the others. This was indicated not only in score which did not differ appreciably from the null mean but also in the fact that while Lineality was preferred to Collaterality and Individuality preferred to Lineality, Collaterality was preferred to Individuality. Rather than a rank-ordered relationship, a circular relationship appeared wherein the least preferred

TABLE XXV
ITEM RANK-ORDERING OF LEBANESE STUDENTS
FOR ALL VALUE ORIENTATION AREAS
(N = 39)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	C > L > I 3.9	3	Pr > Fu > Pa 30.7*	2	S > M > H 13.2*	4	Bb > B > D 37.9*
7	L > I > C 19.6*	5	Pr > Fu = Pa 7.6*	6	S > M = H 9.4*	8	Bb > B > D 335.4*
11	C > I > L 28.6*	10	Pr > Fu > Pa 17.8*	9	S > H > M 295.7*	13	D > B > Bb 20.4*
14	L > I > C 111.7*	17	Pr > Fu > Pa 14.9*	12	M > H > S 5.0	16	Bb > D > B 14.7*
15	C > I > L 6.0*	19	Fu > Pr > Pa 45.5*	22	M = S > H 224.5*	20	Bb > D > B 398.9*
18	I > L = C 16.3*	24	Fu > Pa > Pr 226.8*				
21	L > I > C 3.3						
<u>Area</u>	L = I = C		Pr > Fu > Pa		S > M > H		Bb > D > B

*Significant at the .05 level of probability.

TABLE XXVI

ACCUMULATED SCORES AND AREA RANK-ORDERINGS
OF LEBANESE STUDENTS (N = 39)

	L > I	L > C	I > C	AREA RANK ORDERING
RELATIONAL VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	134.5 136.5 138.5	138.0 136.5 137.0	I = C = L
TIME VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	113.0 117.0 121.0	174.5 117.0	Pr > Fu > Pa
MAN-NATURE VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	86.5 97.5 108.5	113.0 97.5	S > M > H
ACTIVITY VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	112.5 97.5	56.0 97.5 139.0	Bb > D > B

was preferred more than the most preferred. Examination of the items to discover if the high consensus in the items combined with a lack of preference in the accumulated area score had some relationship to value differentiation between behaviour-spheres revealed that no such relationship existed.

It was, therefore, concluded that the rank-ordering of the value orientations in the Relational area was Individuality equally preferred to Collaterality equally preferred to Individuality for the Lebanese student group.

The Time Value Orientation Area

The Lebanese students reached a degree of consensus significant at, or beyond, the .05 level of probability in the rank-ordering of all items in the Time value orientation area. The accumulated score for the area indicated that Present was the dominant orientation with Future the first-order variant.

The Man-Nature Value Orientation Area

The Lebanese students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering four of the five items in the Man-Nature value orientation area. The accumulated data for the area indicates that Subject-to-Nature was the dominant orientation with Mastery-over-Nature the first-order variant.

The Activity Value Orientation Area

The Lebanese students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering all items in the Activity value orientation area. The accumulated score for the area indicated that Being-in-Becoming was the dominant orientation with Doing the first-order variant.

Value Configuration: A Summary

No rank-ordering was possible in the Relational Value orientation area for this group. For the remainder of the value orientation areas, it was found that the dominant orientations of this group were Present, Mastery-over-Nature, and Being-in-Becoming. First-order variants were Future, Mastery-over-Nature, and Doing. A high degree of consensus was achieved in the majority of items in all areas.

II. FRENCH STUDENT VALUE ORIENTATIONS

The Relational Value Orientation Area

All the items in the Relational area as will be seen in Table XXVII, reached a degree of consensus significant at the .05 level of probability, or greater, for the French students. The accumulated score for the area, however, as indicated in Table XXVIII, showed only marginal differences in the preference of one value orientation

TABLE XXVII

ITEM RANK-ORDERING OF FRENCH STUDENTS
FOR ALL VALUE ORIENTATION AREAS
(N = 154)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	C > I > L 9.2*	3	Pr > Fu > Pa 1182.7*	2	S > M > H 16.1*	4	Bb > B > D 159.4*
7	L > I > C 1527.9*	5	Pr > Pa > Fu 17.4*	6	S > M > H 74.1*	8	Bb > B > D 97.5*
11	C > I > L 103.0*	10	Pr > Fu > Pa 106.2*	9	S > H > M 16.7*	13	D > B > Bb 1527.3*
14	L > C > I 1183.4*	17	Pr > Fu > Pa 116.6*	12	M > H > S 80.0*	16	Bb > D > B 32.8*
15	C > I > L 9.2*	19	Fu > Pr > Pa 215.6*	22	S > H > M 1164.7*	20	Bb > D > B 535.7*
18	I > L > C 88.6*	24	Fu > Pa > Pr 122.0*				
21	L > C > I 11.1*						
<u>Area</u>	L > I > C		Fu > Pr > Pa		S > M > H		Bb > D > B

*Significant at the .05 level of probability.

ACCUMULATED SCORES AND AREA RANK-ORDERINGS
OF FRENCH STUDENTS (N = 154)

	L > I	L > C	I > C	AREA RANK ORDERING
RELATIONAL VALUE ORIENTATION AREA	Observed Null Mean Observed Score	540 539 544.5 539	539.5 539	L > I > C
TIME VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	Fu>Pr 529 462 721.5 462	Pr>Pa 709.5 462	AREA RANK ORDERING Fu > Pr > Pa
MAN-NATURE VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	M > S 379 385 391 424.5 385	S > H 418 385	AREA RANK ORDERING S > M > H
ACTIVITY VALUE ORIENTATION AREA	Observed Score Null Mean Observed Score	D > B 405 385 287 385 483	B > Bb 259.5 385 510.5	AREA RANK ORDERING Bb > D > B

over another. Although it may not be concluded that the French students preferred all value orientations equally, again, as with the Lebanese students, the existence of highly significant different rank-orderings for different situations would seem to have implications for this study.

The rank-ordering of the value orientations in the Relational area was Lineality preferred over Individuality preferred over Collaterality, but for the reasons outlined above this rank-ordering must remain tentative.

The Time Value Orientation Area

The French students reached a degree of consensus significant at, or beyond, the .05 level of probability in the rank-ordering of all items in the Time value orientation area. The accumulated score for the area indicated that Future was the dominant orientation with Present the first-order variant.

The Man-Nature Value Orientation Area

The French students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering all items in the Man-Nature value orientation area. The accumulated score for the area indicated that Subject-to-Nature was the dominant orientation with Mastery-over-Nature the first-order variant.

The Activity Value Orientation Area

The French students reached a degree of consensus

significant at, or beyond, the .05 level of probability in rank-ordering all items in the Activity value orientation area. The accumulated score for the area indicated that Being-in-Becoming was the dominant orientation with Doing the first-order variant.

Value Configuration: A Summary

Although there existed some doubt as to whether or not the rank-ordering of the Relational value orientation area should be accepted for this group, it was decided to tentatively consider the rank-ordering of value orientations in that area as Lineality preferred over Individuality preferred over Collaterality. The dominant value orientations, therefore, were found to be Lineality, Future, Mastery-over-Nature, and Doing. A high degree of consensus was achieved in the majority of items in all areas.

III. UKRAINIAN STUDENT VALUE ORIENTATIONS

The Relational Value Orientation Area

The Ukrainian students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering five of the seven items in the Relational value orientation area, as seen in Table XXIX. The accumulated score for the area, summarized in Table XXX, indicated that Individuality was the dominant orientation, Lineality the first-order variant, and Collaterality the second-order variant.

TABLE XXIX

ITEM RANK-ORDERING OF UKRAINIAN STUDENTS
FOR ALL VALUE ORIENTATION AREAS
(N = 85)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	C > I > L .7	3	Pr > Fu > Pa 71.7*	2	S > M > H 2.7	4	Bb > B > D 567.3*
7	L > I > C 45.7*	5	Pr > Fu > Pa 33.2*	6	S > M > H 14.7*	8	Bb > B > D 859.1*
11	C > I > L 269.2*	10	Pr > Fu > Pa 47.6*	9	S > H > M 752.3*	13	D > B > Bb 171.0*
14	L > I > C 171.3*	17	Pr > Fu > Pa 794.6*	12	M > H > S 21.6*	16	Bb > D > B 773.3*
15	I > C > L 251.9*	19	Fu > Pr > Pa 115.8*	22	M > S > H 656.1*	20	Bb > D > B 180.9*
18	I > L > C 658.0*	24	Fu > Pa > Pr 65.3*				
21	L > I > C 3.9						
Area	I > L > C		Fu > Pr > Pa		S > M > H		Bb > D > B

*Significant at the .05 level of probability.

TABLE XXX

ACCUMULATED SCORES AND AREA RANK-ORDERINGS
OF UKRAINIAN STUDENTS (N = 85)

	L > I	L > C	I > C	AREA RANK ORDERING
RELATIONAL VALUE ORIENTATION AREA				
Observed Score	289.0	303.5	323.5	
Null Mean	297.5	297.5	297.5	I > L > C
Observed Score	306.0			
TIME VALUE ORIENTATION AREA				
	Fu>Pr	Fu>Pa	Pr>Pa	AREA RANK ORDERING
Observed Score	276.5	404.5	375.5	
Null Mean	255.0	255.0	255.0	Fu > Pr > Pa
Observed Score				
MAN-NATURE VALUE ORIENTATION AREA				
	M > S	M > H	S > H	AREA RANK ORDERING
Observed Score	209.5	229.0	233.5	
Null Mean	212.5	212.5	212.5	S > M > H
Observed Score	215.5			
ACTIVITY VALUE ORIENTATION AREA				
	D > B	D > Bb	B > Bb	AREA RANK ORDERING
Observed Score	229.0	166.0	150.0	
Null Mean	212.5	212.5	212.5	Bb > D > B
Observed Score		259.0	275.0	

The Time Value Orientation Area

This group reached a degree of consensus significant at, or beyond, the .05 level of probability in the rank-ordering of all items in the Time value orientation area. The accumulated score for the area indicated that Future was the dominant orientation with Present the first-order variant.

The Man-Nature Value Orientation Area

The Ukrainian students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering four of the five items in the Man-Nature value orientation area. The accumulated score for the area indicated that Subject-to-Nature was the dominant orientation with Mastery-over-Nature the first-order variant.

The Activity Value Orientation Area

Ukrainian students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering all items in the Activity value orientation area. The accumulated score for the area indicated that Being-in-Becoming was the dominant orientation with Doing the first-order variant.

Value Configuration: A Summary

The dominant value orientations of the Ukrainian students were Individuality, Future, Subject-to-Nature,

and Being-in-Becoming. First-order variants were found to be Lineality, Present, Mastery-over-Nature, and Doing. A high degree of consensus was achieved in the majority of items in all areas.

IV. METIS STUDENT VALUE ORIENTATIONS

The Relational Value Orientation Area

Table XXXI reveals that the Metis students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering six of the seven items in the Relational value orientation area. The accumulated score for the area, presented in Table XXXII, indicated that Lineality was the dominant orientation, with Collaterality the first-order variant.

The Time Value Orientation Area

This group reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering five of the six items in the Time value orientation. The accumulated data for the area indicated that Future was the dominant orientation with Present the first-order variant.

The Man-Nature Value Orientation Area

The Metis students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering all items in the Man-Nature value orientation area. The accumulated data for the area indicated that

TABLE XXXI
ITEM RANK-ORDERING OF METIS STUDENTS
FOR ALL VALUE ORIENTATION AREAS
(N = 139)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	L > C > I 1.5	3	Fu > Pr > Pa 40.9*	2	S > M > H 70.7*	4	Bb > B > D 86.3*
7	L > I > C 62.5*	5	Pr > Pa > Fu 5.2	6	S > M > H 900.6*	8	Bb > B > D 209.6*
11	C > L > I 627.7*	10	Pr > Fu > Pa 847.4*	9	S > H > M 148.9*	13	D > B > Bb 68.3*
14	L > C > I 212.0*	17	Pr > Fu > Pa 274.8*	12	M > H > S 209.4*	16	Bb > D > B 23.5*
15	C > L > I 31.9*	19	Fu > Pr > Pa 87.1*	22	S > H > M 272.6*	20	Bb > D > B 583.4*
18	I > L > C 543.1*	24	Fu > Pr > Pa 25.5*				
21	I > L > C 176.9*						
Area	L > C > I		Fu > Pr > Pa		S > H > M		Bb > D > B

*Significant at the .05 level of probability.

TABLE XXXII

ACCUMULATED SCORES AND AREA RANK-ORDERINGS
OF METIS STUDENTS (N = 139)

	L > I	L > C	I > C	AREA RANK ORDERING
RELATIONAL VALUE ORIENTATION AREA				
Observed Score	511.0	537.0	474.0	
Null Mean	486.5	486.5	486.5	L > C > I
Observed Score			499.0	
TIME VALUE ORIENTATION AREA	Fu>Pr	Fu>Pa	Pr>Pa	AREA RANK ORDERING
Observed Score	440.0	532.0	533.0	Fu > Pr > Pa
Null Mean	417.0	417.0	417.0	
Observed Score				
MAN-NATURE VALUE ORIENTATION AREA	M > S	M > H	S > H	AREA RANK ORDERING
Observed Score	273.0	343.5	436.5	
Null Mean	347.5	347.5	347.5	S > H > M
Observed Score	422.0	351.5		
ACTIVITY VALUE ORIENTATION AREA	D > B	D> Bb	B> Bb	AREA RANK ORDERING
Observed Score	385.5	300.5	275.5	
Null Mean	347.5	347.5	347.5	Bb > D > B
Observed Score		394.5	419.5	

Subject-to-Nature was the dominant orientation with Harmony-with-Nature the first-order variant.

The Activity Value Orientation Area

Metis students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering all items in the Activity value orientation area. The accumulated score for the area indicated that Being-in-Becoming was the dominant orientation with Doing the first-order variant.

Value Configuration: A Summary

The dominant orientations of the Metis students were found to be Lineality, Future, Subject-to-Nature, and Being-in-Becoming. First-order variants were Collaterality, Present, Harmony-with-Nature, and Doing. A high degree of consensus was achieved for the majority of items in every area.

V. TREATY CREE VALUE ORIENTATIONS

The Relational Value Orientation Area

Table XXXIII reveals that the Treaty Cree students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering two of the items in the Relational value orientation area. The accumulated score, as seen in Table XXXIV, for the area indicated that Lineality was the dominant orientation with

TABLE XXXIII

ITEM RANK-ORDERING OF TREATY CREE STUDENTS
FOR ALL VALUE ORIENTATION AREAS
(N = 15)

RELATIONAL		TIME		MAN-NATURE		ACTIVITY	
Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m	Item	Rank-Ordering S/m
1	I > C > L	3	Fu > Pr > Pa	2	S > H > M	4	B > Bb > D
7	L > C > I	5	Pa > Pr > Fu	6	S > H > M	8	B > D > Bb
11	C > I > L	10	Fu > Pr > Pa	9	S > H > M	13	D > B > Bb
14	L > C > I	17	Pr > Pa > Fu	12	M > S > H	16	D > Bb > B
15	L = I = C	19	Fu > Pr > Pa	22	H > S > M	20	Bb > D > B
18	I > L > C	24	Fu > Pa > Pr				
21	I > L > C						
<u>Area</u>	L > I > C		Fu > Pr > Pa		S > H > M		Bb > D > B

*Significant at the .05 level of probability.

ACCUMULATED SCORES AND AREA RANK-ORDERINGS OF CREE STUDENTS (N = 15)

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Individuality the first-order variant. (Table XXXIV)

The Time Value Orientation Area

Treaty Cree students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering two of the items in the Time value orientation area. The accumulated score for the area indicated that Future was the dominant orientation with Present the first-order variant.

The Man-Nature Value Orientation Area

This group achieved a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering one of the Items in the Man-Nature value orientation area. The accumulated score for the area indicated that Subject-to-Nature was the dominant orientation with Harmony-with-Nature the first-order variant.

The Activity Value Orientation Area

The Cree students reached a degree of consensus significant at, or beyond, the .05 level of probability in rank-ordering three of the five items in the Activity value orientation area. The accumulated data for the area indicated that Being-in-Becoming was the dominant orientation with Doing the first-order variant.

Value Configuration: A Summary

The dominant value orientations of this group were

found to be Lineality, Future, Subject-to-Nature, and Being-in-Becoming. First-order variants were Individuality, Present, Harmony-with-Nature, and Doing. The lack of consensus achieved in all areas by this group may have been caused by the small number of Treaty Cree Students ($N = 15$), or it may have been a manifestation of ambiguity due to severe cultural pressure. This latter alternative is examined in the following chapter.

VI. DIFFERENCES IN STUDENT VALUE ORIENTATIONS

Tables XXXV to XXXIX present a graphic comparison of the five student groups. Although no hypothesis about similarities or dissimilarities in the values of students was postulated, the tables present the comparisons of the values of the students by value orientation areas and by total difference for value configurations comparing one group with another.

Several findings that have implication for the study were derived from the data presented in Table XXXIX. The first of these was that only for the Cree-Lebanese student pair and the Cree-Ukrainian student pair were there found differences that equalled the least difference found between adult pairs of ethnic groups exclusive of the French-Ukrainian adult pair. The second finding was that between the Metis students and Cree students, between the French students and Cree students, and between the

TABLE XXXV

DIFFERENCES IN VALUE ORIENTATIONS AMONG THE STUDENTS IN
THE RELATIONAL VALUE ORIENTATION AREA

	CREE	METIS	UKRAINIAN	FRENCH	Distance
LEBANESE	$L > I > C$ $L = I = C$ <div>1</div>	$L > C > I$ $L = I = C$ <div>1</div>	$I > L > C$ $L = I = C$ <div>1</div>	$L > I > C$ $L = I = C$ <div>1</div>	1
	$L > I > C$ $L > I > C$ <div>0</div>	$L > C > I$ $L > I > C$ <div>1</div>	$I > L > C$ $L > I > C$ <div>1</div>		1
	$L > I > C$ $I > L > C$ <div>1</div>	$L > C > I$ $I > L > C$ <div>2</div>			0
	$L > I > C$ $L > C > I$ <div>1</div>				1
FRENCH					1
					1
UKRAINIAN					1
					1
METIS					1
					2

Cree-Metis
Cree-Ukrainian
Cree-French
Cree-Lebanese
Lebanese-Metis
Lebanese-Ukrainian
Lebanese-French
French-Metis
French-Ukrainian
Ukrainian-Metis

TABLE XXXVII
DIFFERENCES IN VALUE ORIENTATIONS AMONG THE STUDENTS IN
THE MAN-NATURE VALUE ORIENTATION AREA

	CREE	METIS	UKRAINIAN	FRENCH	
LEBANESE	<div><div>S > H > M</div><div>S > M > H</div><div>1</div></div>	<div><div>S > H > M</div><div>S > M > H</div><div>0</div></div>	<div><div>S > M > H</div><div>S > M > H</div><div>0</div></div>	<div><div>S > M > H</div><div>S > M > H</div><div>0</div></div>	
FRENCH	<div><div>S > H > M</div><div>S > M > H</div><div>1</div></div>	<div><div>S > H > M</div><div>S > M > H</div><div>1</div></div>	<div><div>S > M > H</div><div>S > M > H</div><div>0</div></div>		
UKRAINIAN	<div><div>S > H > M</div><div>S > M > H</div><div>1</div></div>	<div><div>S > H > M</div><div>S > M > H</div><div>1</div></div>			
METIS	<div><div>S > H > M</div><div>S > H > M</div><div>0</div></div>				

Cree-Metis

Cree-Ukrainian

Cree-French

Cree-Lebanese

Lebanese-Metis

Lebanese-Ukrainian

Lebanese-French

French-Metis

French-Ukrainian

Ukrainian-Metis

Distance

0

1

1

1

0

0

0

1

0

1

TABLE XXXVIII

DIFFERENCES IN VALUE ORIENTATIONS AMONG THE STUDENTS IN
THE ACTIVITY VALUE ORIENTATION AREA

	CREE	METIS	UKRAINIAN	FRENCH	
LEBANESE	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	
FRENCH	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	
UKRAINIAN	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	Distance
METIS	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>Bb > D > B</div> <div> <div>Bb > D > B</div> <div>0</div> </div> </div>	<div> <div>0</div> <div>0</div> <div>0</div> <div>0</div> <div>0</div> <div>0</div> <div>0</div> <div>0</div> <div>0</div> </div>

Cree-Metis
Cree-Ukrainian
Cree-French
Cree-Lebanese
Lebanese-Metis
Lebanese-Ukrainian
Lebanese-French
French-Metis
French-Ukrainian
Ukrainian-Metis

TABLE XXXIX

DIFFERENCES IN VALUE ORIENTATIONS AMONG THE STUDENTS IN
TOTAL VALUE CONFIGURATIONS

	CREE	METIS	UKRAINIAN	FRENCH		Sums of Distance
LEBANESE	3 x 1D = 3	2 x 1D = 2	2 x 1D = 2	2 x 1D = 2	Cree-Metis	1
	TOTAL = 3	TOTAL = 2	TOTAL = 2	TOTAL = 2	Cree-Ukrainian	2
					Cree-French	1
FRENCH	1 x 1D = 1	2 x 1D = 2	1 x 1D = 1		Cree-Lebanese	3
	TOTAL = 1	TOTAL = 2	TOTAL = 1		Lebanese-Metis	2
					Lebanese-Ukrainian	2
UKRAINIAN	2 x 1D = 2	1 x 1D = 1	1 x 2D = 2		Lebanese-French	2
	TOTAL = 2	TOTAL = 3			French-Metis	2
					French-Ukrainian	1
METIS	1 x 1D = 1				Ukrainian-Metis	3

D = Distance

Ukrainian students and the French students there was only a total difference of one in distance, insufficient to identify them as separate cultural groups. All other student pairs were separated by a total of two differences in distance. It was found that there was far less difference between the value orientations of the student groups than there was between the value orientations of the adult groups.

The findings for the student ethnic groups have been presented in this chapter so that they may be compared with the value orientations of the adult groups. The next chapter presents comparisons of the value orientations of adults and students in the same ethnic group for all groups in the consideration of the acceptance or rejection of Hypothesis 2.

CHAPTER VII

VALUES OF STUDENTS AND ADULTS IN THE FIVE ETHNIC GROUPS

In this chapter are presented the findings related to the acceptance or rejection of Hypothesis 2: Differences in the rank-ordering of value orientations exist between adults and students in the five ethnic groups.

The chapter is organized in the following way. Each parent and student ethnic group is examined in turn. In each value orientation area, one or two selected items that illustrate similarities or differences in rank-ordering of value orientations are mentioned and discussed. Following discussion of the items, the rank-orderings of the value orientation area for the adults and for the students are compared and the amount of difference, if any between the rank-orderings calculated. After all the value orientation areas have been discussed for the group, the total amount of difference between the value configuration of the adults and that of the students is determined in order to accept or reject Hypothesis 2 for that group. The rejection or acceptance of Hypothesis 2 for the group is followed by a discussion of the implications for the group of the findings.

After all groups have been examined for differences in the rank-ordering of the value orientations of adults and students, the findings are summarized across all groups and generalizations are derived, if this is possible, about

the differences between students and adults.

I. LEBANESE ADULTS AND STUDENTS

We are very traditional, I guess, in this way that the father is head of the house and what he says, goes (Lebanese Student).

Relational Value Orientation Area

Table XL indicates that no items in the Relational value orientation area were ranked similarly by the adults and students in the Lebanese group.

Although Item 7 (Help in Misfortune) was ranked by both groups with a Lineal orientation as dominant, the first-order variant was a choice of Collaterality on the part of the adults and Individuality on the part of students. Similarly, Item 18 (Welfare Assistance) was rank-ordered with a dominant orientation of Individuality by adults and students, but while the adults chose accepting Welfare as a first-order variant, the students were ambivalent about a first-order variant. Item 21 (Leaving Residential School) was also given a similar dominant orientation by students and adults. However, Individuality was chosen by the students as a first-order variant while the adults ranked Collaterality as the first-order variant. Rank-ordering of Items in the Relational value orientation area showed little relationship to behaviour-sphere differentiation for either adults or students.

TABLE XL

DIFFERENCES IN VALUE ORIENTATIONS BETWEEN LEBANESE
ADULTS AND STUDENTS

RELATIONAL AREA			TIME AREA			MAN-NATURE AREA			ACTIVITY AREA		
Item	Adults	Students	Item	Adults	Students	Item	Adults	Students	Item	Adults	Students
1	C=I>L	C>L>I	3	Pr>Fu>Pa	Pr>Fu>Pa	2	S=M>H	S>M>H	4	D>Bb>B	Bb>B>D
7	L>C>I	L>I>C	5	Fu>Pr=Pa	Pr>Fu=Pa	6	S>H>M	S>M=H	8	D>Bb>B	Bb>B>D
11	L>I>C	C>I>L	10	Fu=Pr>Pa	Pr>Fu>Pa	9	S>H>M	S>H>M	13	B>D >Bb	D >B>Bb
14	I>L>C	L>I>C	17	Pa>Fu>Pr	Pr>Fu>Pa	12	H>M>S	M>H>S	16	D>Bb>B	Bb>D>B
15	C=I>L	C>I>L	19	Fu>Pr>Pa	Fu>Pr>Pa	22	M>H>S	M=S>H	20	D>Bb>B	Bb>D>B
18	I>L>C	I>L=C	24	Fu>Pa>Pr	Fu>Pa>Pr						
21	L>C>I	L>I>C									
AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION		
I>L>C L=I=C			Fu>Pa>Pr Pr>Fu>Pa			S>M>H S>M>H			D>Bb>B Bb>D>B		
Distance = 1			Distance = 2			Distance = 0			Distance = 1		

VALUE CONFIGURATION

Difference = 4

The rank-ordering of the Relational area was Individuality preferred over Lineality preferred over Collaterality for the adults, and the three value orientations preferred equally by the students. Arbitrarily, a one-distance measure was assigned to this difference between the two groups. However, what the difference should be between a definite rank-ordering on the part of the adults and no rank-ordering on the part of the students could be a matter of debate. That there was a difference in value orientations was demonstrated by the variety of rank-orderings of the items; however, it was decided to err on the side of rigour and thus, a one-distance difference was assigned.

Discussion. It would seem that a group who had left an older, traditional carefully ordered society to become submerged in a new, unformed, and permissive society would be subject to cultural pressure in some way. This assumption would appear to be supported by the findings of this study in the Relational area. Not only were the students unable to reach consensus on a rank-ordering for the area, but also the parents demonstrated some ambiguity in rank-ordering some of the items.

Lebanese relationships radiate outward from the family, and do not seem compartmentalized as with some other cultural groups. Following Kluckhohn, it would

seem that this group is in the process of redefining some of these relationships in terms of a larger society.

The Time Value Orientation Area

But a man must look to the future for his family.
I would do anything--give my blood--for my kids to
do better than me (Lebanese father).

The Lebanese adults and students rank-ordered three of the items in the Time value orientation area similarly. These were Items 3 (Child Training), 19 (Going Away to School), and 23 (Sudden Community Wealth).

Predictably, the Lebanese adults rank-ordered Item 5 (Expectations about Change) as Future over Past and Present, as the choice in the item is that hard work and sacrifice will, or will not, result in a better life for one's children. The Lebanese students rank-ordered this item as Present over Future and Past, perhaps displaying some of the fatalism that dictates acceptance of those things one cannot change.

Item 17 (Changes in Church Services) as predicted by the Lebanese interpreter was rank-ordered by the adults as Past over Future over Present while the student group rank-ordered this item as Present over Future over Past.

The rank-ordering for the Time value orientation area was Future preferred over Past preferred over Present for the adults, and Present preferred over Future preferred over Past for the students. A two-distance difference was thus found between the rank-ordering of the Lebanese

adults and students in the Time area.

Discussion. The Lebanese students showed a different rank-ordering from their parents and from all other student or adult groups in the Time value orientation area. The two-distance difference between the students and the adults, a difference termed illogical by Kluckhohn, is not explicable in terms of a change in the value orientations of the Lebanese students toward the value orientations of their peers from other groups, as the value orientation of the other student groups in this area is closer to the orientation of the Lebanese parents than is the value orientation of the Lebanese students.

The Man-Nature Value Orientation Area

I have just been saying to...(the interpreter)
... that our Koran commends doctors highly--you
remember that the first doctors were Arabs--but
that it also says when your time comes nothing
you do--not anything--will save one hair on your
head (Lebanese father).

The items in the Man-Nature value orientation area gained, from the Lebanese adults, the highest degree of consensus accorded to them by any adult group. The students and adults rank-ordered three of the five items with Subject-to-Nature the dominant orientation, although the adults tied this ranking with Mastery in Item 1. Item 12 was rank-ordered by the adults as Harmony over Mastery over Subject while the students rank-ordered this as Mastery over Harmony over Subject; and Item 22 (Living off the

Land) was rank-ordered as Mastery over Harmony over Subject by the adults while the students rank-ordered it as Mastery and Subject over Harmony. Both these items belonged to the Occupational-Economic behaviour-sphere.

The rank-ordering for the Man-Nature value orientation area was Subject-to-Nature as the dominant orientation with Mastery-over-Nature as the first-order variant for both Lebanese parents and Lebanese students.

Discussion. It would appear that the Lebanese students show no difference from their parents in the Man-Nature value orientation area. It might, also, be mentioned that the rank-ordering of the dominant orientation by Lebanese students was the same as those of the other student groups in this area.

The Activity Value Orientation Area

You can't see them during the day. They are too busy with the mink and other kinds of work (Lebanese interpreter).

Differences in value orientations of adults and students were most apparent in the Activity value Orientation area. Items 4, 8, 16, and 20 were rank-ordered as Doing over Being-in-Becoming over Being by the adults, and as Being-in-Becoming over Being or Doing by the students. Item 13 (Housework) was rank-ordered by the adults with Being as the dominant orientation, while the students rank-ordered this item in a manner similar to all other

groups in the study with Doing as the dominant orientation. The activity value orientation area was rank-ordered by the adults as Doing the dominant orientation and Being-in-Becoming the first-order variant, while the students preferred Being-in-Becoming as the dominant orientation and Doing as the first-order variant. There was a one-distance difference between the adults and students.

Discussion. In view of the fact that the rank-ordering of the students in this value orientation represents a one-distance difference in value orientation between parents and students in this group and that the difference brings the value orientation of the Lebanese students into congruence with the value orientations of all other student groups in the Activity area, it would seem both logical and predictable.

Hypothesis 2

Hypothesis 2 stated: Differences in the rank-ordering of value orientations exist between the adults and the students in each ethnic group.

The findings of the study relating to the Lebanese group, summarized in Table XL, indicate that a total difference of two in value configuration existed between the adults and students of the Lebanese group. Therefore, according to the decision rule, the null hypothesis was rejected and Hypothesis 2 accepted.

Discussion and Implications of the Findings

Many of the Lebanese people who were interviewed expressed the desire to return to Lebanon for their children's sake. This was taken to mean that those wishing to return wished to do so for the sake of having their children live in a different environment.

The results of the study would indicate that if the Lebanese adults wished their young people to retain the complete heritage and values of their parents, they have not succeeded in doing this. The Lebanese homes are well-ordered establishments with the father assuming the traditional role of master and provider, the mothers are diligent and industrious women, and the children were the most polite young people encountered. Yet, there is evidence of a value difference between the values of the parents and of the students.

The implications for the Lebanese parents are clearly that their children do have different value orientations, and that these differences may persist. The implications for educators are discussed in the final chapter of this study.

II. FRENCH ADULTS AND STUDENTS

I guess we are all pretty well related around here. That way you are sure you are going to know your kids' in-laws (French mother).

The Relational Value Orientation Area

The French adults and students similarly rank-ordered Items 15, 18, and 21 in the Relational area as shown in Table XLI.

Rank-orderings that differed between adults and students in this area were specifically in the Political and the Occupational-Economic behaviour-spheres. Item 1 (Choice of Delegate) and Item 11 (Deciding How to Use Government Help) were rank-ordered by the adults as Individuality over Lineality over Collaterality for Item 1 and as Individuality and Collaterality over Lineality for Item 11. The students rank-ordered both these items as Collaterality over Individuality over Lineality, preferring the consensus form of decision making in both items in the Political behaviour-sphere.

Items 7 and 14, in the Occupational-Economic behaviour-sphere received dominant ordering for Individuality from the adults, and for Lineality from the students.

The rank-ordering for the Relational value orientation area was Individuality as the dominant orientation for the adults with Lineality as the first-order variant, and Lineality as the dominant orientation for the students with Individuality as a first-order variant. A one-distance difference was found between the adults and the students in the French group for the Relational value orientation area.

TABLE XLI

DIFFERENCES IN VALUE ORIENTATIONS BETWEEN FRENCH
ADULTS AND STUDENTS

RELATIONAL AREA			TIME AREA			MAN-NATURE AREA			ACTIVITY AREA		
Item	Adults	Students	Item	Adults	Students	Item	Adults	Students	Item	Adults	Students
1	I>L>C	C>I>L	3	Pr>Fu>Pa	Pr>Fu>Pa	2	M=H>S	S>M>H	4	Bb>B >D	Bb>B >D
7	I>L>C	L>I>C	5	Fu>Pr>Pa	Pr>Pa>Fu	6	M>S>H	S>M>H	8	Bb>B >D	Bb>B >D
11	I=C>L	C>I>L	10	Pr>Fu>Pa	Pr>Fu>Pa	9	S>H>M	S>H>M	13	D >Bb>B	D >Bb>B
14	I>L>C	L>C>I	17	Fu>Pr>Pa	Pr>Fu>Pa	12	M>H>S	M>H>S	16	Bb>D >B	Bb>D >B
15	C>I>L	C>I>L	19	Fu>Pr>Pa	Fu>Pr>Pa	22	M>S>H	S>H>M	20	Bb>D >B	Bb>D >B
18	I>L>C	I>L>C	24	Fu>Pa>Pr	Fu>Pa>Pr						
21	L>C>I	L>C>I									
AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION		
I>L>C L>I>C			Fu>Pr>Pa Fu>Pr>Pa			M>S>H S>M>H			Bb>D >B Bb>D >B		
Distance = 1			Distance = 0			Distance = 1			Distance = 0		

VALUE CONFIGURATION

Difference = 2

Discussion. As mentioned previously in the study, the French students showed only marginal preference for one value orientation over another as reflected in the accumulated scores for the Relational area, but this would seem to be a function of differentiation in value orientations in the different behaviour-spheres.

The French adults showed fairly consistent preference for the dominant ordering of Individuality in most behaviour spheres, thus demonstrating specific differences from the students in their value orientations.

The Time Value Orientation Area

It is by having children and being the mother of a family that a woman gains most merit in the eyes of God (French father).

Rank-ordering of items in the Time value orientation area was similar for the students and adults in the French group for four of the six items.

Item 5 (Expectations About Change) was rank-ordered by the adults as Future over Present over Past while the students rank-ordered this item as Present over Past over Future.

Item 17 (Changes in Church Services) was rank-ordered by the adults as Future over Present over Past and by the students as Present over Future over Past.

Rank-orderings for the Time value orientation area were similar for the adults and students in the French

group: Future as the dominant orientation with Present as the first-order variant.

Discussion. Although a rank-ordering of the Time value orientation area was held in common by adults and students in the French group, the number of items that the students rank-ordered with Present as the dominant orientation led to the same type of anomaly as existed for the Ukrainian adult group in the Relational area where the evidence obtained from the items seemed contradictory to the evidence obtained from the accumulated raw scores. However, the accumulated score for the area indicated that Future should stand as the dominant orientation for the area, because of the generality of the score across the area and because of its numerical strength.

The difference between the value orientations of the students and adults in this area, then, appeared in the preference on the part of the students for Present as the dominant value orientation in specific situations, while the adults preferred Future as a dominant orientation both generally, and in specific situations.

The Man-Nature Value Orientation Area

For us it is not possible, but when the big American company comes they drain and fill the muskeg and cut down the bush and make this place like Kansas or whatever (French father).

The findings in the value orientations of the French adult sample indicated that the French adults, while not achieving high consensus on the items, showed a definite preference for Mastery-over-Nature as the dominant orientation in the Man-Nature value orientation area. This contrasted with the students' rank-ordering of Subject-to-Nature as the dominant orientation.

A finding that somewhat mediated this difference was the relative strength of the students' first-order variant. The French adults preferred Mastery-over-Nature very strongly over the other two variations while the French students rank-ordered Mastery-over-Nature as a very strong first-order variant.

Item 9 (Belief in Control) was rank-ordered by both students and adults as Subject over Harmony over Mastery, and Item 12 (Use of the Environment) was rank-ordered as Mastery over Harmony over Subject by both groups.

A one-distance difference was found to exist in the Man-Nature value orientation area between the French adult rank-ordering of Mastery over Subject over Harmony and the student rank-ordering of Subject over Mastery over Harmony.

Discussion. The finding that the French students have a strong preference for Mastery-over-Nature as a first-order variant may indicate that there is likelihood

that this orientation will become the dominant one when the young men and women begin to feel that they have independence and control of their own destinies.

The rank-ordering by both parents and students of Items 9 and 12 with Subject-to-Nature chosen as the dominant orientation for the item concerning man's ability to control natural phenomena, and Mastery-over-Nature chosen as the dominant orientation for the item concerning whether a man should use all available scientific information in an attempt to mediate the effects of bad conditions indicated that the French parents and students perceived a difference in the attempt to control nature and the ability to do so. This would seem to place a limit on the extent to which either group would accept the Mastery-over-Nature orientation.

The Activity Value Orientation Area

They say we are ignorant in Plamondon but look at the number of our children who are teachers and in the other professions (French grandfather).

The rank-ordering of all items in the Activity value orientation area was identical for adults and students in the French group.

The rank-ordering of this value orientation area for adults and students was Being-in-Becoming as the dominant orientation and Doing as the first-order variant. No difference was found between the groups.

Discussion. It was noted that the French parents and students were the only groups to order all the items in an area in a similar fashion.

The French group's readiness to respond to the interviews when they learned that the exercise had something to do with education, the number of locally raised teachers and administrators, and the concern for the preservation of their cultural heritage expressed by most of the group would seem to equate well with the dominant orientation of the groups.

Hypothesis 2

The findings of the study relating to the French group, summarized in Table XLI, indicate that a total difference of two existed between the value configurations of the adults and the students of the French group. Therefore, according to the decision rule, the null hypothesis was rejected and Hypothesis 2 was accepted.

Discussion and Implications of the Findings

A total difference of two in value configuration between the parents and students in the French group, while indicative of a definite cultural gap, is of no more magnitude than the differences between most of the student groups. The difference is mediated, also, by the many similarities in the rank-ordering of the items by students and adults.

The findings would seem to imply that change in the value orientations of the students, has taken place, or is taking place, in a gradual, ordered way; and, the strength of first order variants in the areas in which the pupils differed from the adults might indicate that change might be taking place toward the value orientations of the adults as part of a process of maturation.

III. UKRAINIAN ADULTS AND STUDENTS

The Relational Value Orientation Area

We stick together, the Ukrainian kids, you know. We get along O.K. with the others but we mostly stick to our own, because they do too (Ukrainian student).

The findings for the Ukrainian adults and students are summarized in Table XLII.

The rank-ordering of items in the Relational area for Ukrainian adults and students were very similar, and indicated that both groups consistently differentiated their preferences on the basis of different behaviour-spheres. Lineality was chosen as a dominant in family matters, and Collaterality as dominant in the Political sphere. Item 15 (Family Work Relations) was the only item in which the dominant orientation differed between the two groups.

Only one item was ordered with a dominant orientation of Individuality by the adults, and only two by the students, whereas for these groups the area orientation

TABLE XLII

DIFFERENCES IN VALUE ORIENTATIONS BETWEEN UKRAINIAN
ADULTS AND STUDENTS

RELATIONAL AREA			TIME AREA			MAN-NATURE AREA			ACTIVITY AREA		
Item	Adults	Students	Item	Adults	Students	Item	Adults	Students	Item	Adults	Students
1	C>I>L	C>I>L	3	Pr>Fu>Pa	Pr>Fu>Pa	2	M>H>S	S>M>H	4	Bb>D >B	Bb>B>D
7	L>I>C	L>I>C	5	Fu>Pr>Pa	Pr>Fu>Pa	6	S>M>H	S>M>H	8	Bb>D >B	Bb>B>D
11	C>I>L	C>I>L	10	Pr>Fu>Pa	Pr>Fu>Pa	9	S>M=H	S>H>M	13	D >Bb>B	D >B>Bb
14	L>I>C	L>I>C	17	Fu>Pr>Pa	Pr>Fu>Pa	12	M>S>H	M>H>S	16	Bb>D >B	Bb>D>B
15	L>C>I	I>C>L	19	Fu>Pr>Pa	Fu>Pr>Pa	22	M>H>S	M>S>H	20	Bb>D >B	Bb>D>B
18	I>L>C	I>L>C	24	Fu>Pa>Pr	Fu>Pa>Pr						
21	L>C>I	L>I>C									
AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION		
I>L>C I>L>C			Fu>Pr>Pa Fu>Pr>Pa			M>S>H S>M>H			Bb>D >B Bb>D>B		
Distance = 0			Distance = 0			Distance = 1			Distance = 0		

was Individuality preferred over Lineality preferred over Collaterality.

Discussion. The Ukrainian student and adult groups showed a remarkable consistency which must be taken as characteristic of this ethnic group in the rank-ordering of value orientations in the Relational area.

The students rank-ordered two items, and the adults only one item, in the area with a dominant orientation of Individuality but the accumulated score indicated that Individuality was the dominant orientation for the area. The general rather than specific preference for Individuality was common to both groups.

Both groups differentiated dominant value orientations on the basis of behaviour-sphere differentiation, and the item rank-ordering was identical for the two groups except for one item and the first- and second-order variants in a second item.

The Time Value Orientation Area

In ten years the family farm is dead. So, we got to find something for our kids so they can live (Ukrainian father).

All items except two in the Time value orientation area were similarly rank-ordered by the Ukrainian adults and students. The exceptions were Item 5 (Expectations About Change), where the students rank-ordered the orientations as Present over Future over Past and the adults rank-

ordered the orientations as Future over Present over Past; and Item 17 where the adults chose Future as dominant and the students chose Present.

The area rank-ordering for the two groups was Future over Present over Past and, thus, no difference was found between the groups in the Time value orientation area.

Discussion. The two differences in the item rank-ordering between the adults and students in the Ukrainian group were similar to the differences in the item rank-ordering between the adults and students in the French group. They occurred in the same items and in the substitution of Present for Future as the dominant orientation.

That Item 5 (Expectations About Change) was ordered with Present time as the dominant orientation by all student groups except the Cree would seem to lend weight to the contention that a feeling of dependance and helplessness to change events was characteristic of the age and status of the students rather than their ethnic or cultural grouping.

Similarly, the student rank-ordering of Item 17 (Changes in Church Services) as Present over Future over Past might indicate a feeling of helplessness or a feeling of indifference towards this institution.

These differences would seem to heighten the degree of agreement between adults and students in this value orientation area.

The Man-Nature Value Orientation Area

I got the best combine you can get, but when she decides to rain nothing goes in that gumbo. After that, I started working in town (Ukrainian father).

The greatest differences between the Ukrainian adult and student item rank-orderings were found in the Man-Nature value orientation area.

Items 12 and 22, rank-ordered by both groups with Mastery-over-Nature as the dominant orientation, differed in the choice of first-order variants. The only item that differed in the ranking of the dominant orientation was Item 2 (Length of Life).

The Ukrainian adults rank-ordered the Man-Nature value orientation area as Mastery-over-Nature over Subject-to-Nature over Harmony-with-Nature while the students rank-ordered this area as Subject-to-Nature over Mastery-over-Nature over Harmony with-Nature. A one-distance difference was found between the Ukrainian adults and students in this area.

Discussion. The Ukrainian students, in choosing the Subject-to-Nature orientation as dominant, conformed to the rank-ordering of the other groups of students. The Mastery-over-Nature first-order variant would seem to in-

dicates that the value orientation of the adult group has considerable effect on the value orientation of the student group.

The Activity Value Orientation Area

I've got to do my homework, then help with the farm. It doesn't matter if I'm a girl, I still have to pick rocks and lift bales (Ukrainian student).

The rank-ordering of the items in the Activity value orientation area by students and adults showed differences in the first-order variant ranking in two items. Items 4 (Job Choice) and 8 (Ways of Living) were rank-ordered by the adult group as Being-in-Becoming over Doing over Being, while the student group rank-ordered Being-in-Becoming as the dominant orientation with Being as the first-order variant. All other items in this area were identically rank-ordered.

The Activity value orientation area was rank-ordered by student and adult groups with Being-in-Becoming the dominant orientation and Doing the first-order variant.

Discussion. The difference in the first-order variant ranking in the two items would indicate that the Ukrainian students, while maintaining the value orientations of the adults, felt that there must be a limit to the amount of commitment one should give to one's work. In the rank-ordering of Items 4 and 8, the Ukrainian students followed the pattern of their peers rather than

that of the adults of their group.

Hypothesis 2

The findings of the study relating to the Ukrainian group, summarized in Table XLII, indicate that a total difference of one existed between the value configurations of the adults and students of the Ukrainian group, therefore, according to the decision rule, Hypothesis 2 was rejected and the null hypothesis accepted.

Discussion and Implications of the Findings

The findings of the study indicated that the values of the Ukrainian parents have been preserved in the values of their children. A one-distance difference between students and adults that could be rationalized as a value difference due to the differences in maturity was the sum of cultural disparity as measured by the rank-ordering of value-orientations.

METIS ADULTS AND STUDENTS

The Relational Value Orientation Area

Oh, so that's how it goes with your interview. First you see the white man, then the Indian, then you get around to see the half-breed (Metis father).

The findings of the study relating to the difference between the Metis adults and students are found in Table XLIII.

TABLE XLIII

DIFFERENCES IN VALUE ORIENTATIONS BETWEEN METIS
ADULTS AND STUDENTS

RELATIONAL AREA			TIME AREA			MAN-NATURE AREA			ACTIVITY AREA		
Item	Adults	Students	Item	Adults	Students	Item	Adults	Students	Item	Adults	Students
1	C>L>I	L>C>I	3	Pr>Fu>Pa	Fu>Pr>Pa	2	S>H>M	S>M>H	4	D =Bb>B	Bb>B>D
7	L>I>C	L>I>C	5	Fu>Pa>Pr	Pr>Pa>Fu	6	S>M>H	S>M>H	8	Bb>B >D	Bb>B>D
11	C>I>L	C>L>I	10	Fu>Pr=Pa	Pr>Fu>Pa	9	S>H>M	S>H>M	13	D >Bb>B	D >B>Bb
14	I>L>C	L>C>I	17	Pa>Pr>Fu	Pr>Fu>Pa	12	M>S>H	M>H>S	16	D >Bb>B	Bb>D>B
15	L>C>I	C>L>I	19	Fu>Pr>Pa	Fu>Pr>Pa	22	S>H>M	S>H>M	20	Bb>D >B	Bb>D>B
18	L>I>C	I>L>C	24	Fu>Pr>Pa	Fu>Pr>Pa						
21	L>C>I	I>L>C									
AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION		
L>I>C L>C>I			Fu>Pr>Pa Fu>Pr>Pa			S>H>M S>H>M			Bb>D >B Bb>D>B		
Distance = 1			Distance = 0			Distance = 0			Distance = 0		
VALUE CONFIGURATION											
Difference = 1											

Item rank-ordering differed between the Metis adults and students in all items except one. Item 7 (Help in Misfortune) was rank-ordered by both students and adults as Lineality over Individuality over Collaterality.

Although item rank-ordering did not follow any pattern except for a preference for the Collateral decision-making mode for the adults in the Political behaviour-sphere, the area rank-ordering showed clear preferences.

The Metis adults rank-ordered Lineality as the dominant orientation, Individuality as the first-order variant, and Collaterality as the second-order variant. The students rank-ordered the Relational value orientation area as Lineality over Collaterality over Individuality. A one-distance difference was, thus, found between the groups.

Discussion. The Metis adults and students agreed on the rank-ordering of Lineality as the dominant orientation in the Relational value orientation area. The one-distance difference lay in the different rank-ordering of the first-order variant. Metis history and the native tradition of consensus decisions would indicate that a more predictable result would have been a first-order variant of Collaterality in the area orientation for the adults. However, it was evident that the adults did order those items referring to consensus decision-making with a

dominant orientation of Collaterality. Student choice of Collaterality did not seem to have any but a situational basis and thus may be attributed to the feeling of group apartness or other cause rather than to a culturally determined, or historical reason.

The Time Value Orientation Area

Do you think we like to live like this with our kids in and out of hospital all year? We must have a different life sometimes (Metis mother).

Again, in the Time value orientation area, the rank-ordering of items did not seem to form any pattern that might relate similarities or differences in value orientations to behaviour-spheres or maturation. Metis adults and students rank-ordered Item 19 (Going Away to School) and Item 24 (Sudden Community Wealth) similarly, and all other items in the area differently.

However, the rank-orderings of the Metis adults and students for the Time value orientation area were similar. Future was preferred as the dominant orientation with Present as the first-order variant.

Discussion. The findings for the Metis adults and students in the Time value orientation area would seem to indicate that there is a general feeling for a Future orientation but that the Metis adults and the Metis student do not consistently call upon this dominant orientation to guide their decisions in specific situations. The

lack of consensus shown by the adults in rank-ordering their value orientations, examined earlier in this study, and the variety of rank-ordering given to the various items by the students would seem to support this conclusion.

The Man-Nature Value Orientation Area

Look at all them lynx in the shed there. And I got plenty of beaver too this year. I know them, where they go, and if they're around, I catch them easy (Metis father).

Three of the five items in the Man-Nature value orientation area were rank-ordered similarly by the Metis adults and students. Item 2 (Length of Life) was rank-ordered by the adults as Subject over Harmony over Mastery, while the students ranked this item as Subject over Mastery over Harmony. Evidently, the students had more faith in modern medicine than did the adults. Item 12 (Use of the Environment) was given a dominant ranking of Mastery-over-Nature by both students and adults, but the adult first-order variant was Subject-to-Nature while that of the students was Harmony-with-Nature.

Rank-ordering of the Man-Nature value orientation area for the Metis adults and students was similar with Subject-to-Nature rank-ordered as the dominant orientation and Harmony-with-Nature as the first-order variant.

Discussion. The Subject-to-Nature dominant orientation would seem congruent with the life of the Metis. Disease, shortage of food, impure water, a harsh climate,

seasonal variations in the amount of fur, houses where the elements can never be ignored would not seem to have impressed these people with man's ability to conquer nature.

That Harmony-with-Nature was the first-order variant probably indicates how little the Metis are impressed with man's accomplishments and how much of the lives of the Metis are dependent upon their understanding of natural things.

The Activity Value Orientation Area

All these questions to answer? I was crazy to let you in here and to start this thing. All you guys do is question, and promise, but you never do anything (Metis father).

Item rank-ordering of the Metis students in the Activity value orientation area was identical to that of the Ukrainian students, and similar to that of the French students. The Metis adults rank-ordered one item, in addition to Item 13 (Housework), with Doing as the dominant orientation, while the students rank-ordered only Item 13 with the dominant orientation of Doing.

The rank-ordering of the Activity value orientation area was similar for the adults and students in the Metis group. Being-in-Becoming was the dominant orientation with Doing as the first-order variant.

Hypothesis 2

The findings of the study relating to the Metis group, summarized in Table XLIII indicate that a total

difference of one existed between the value configurations of the adults and the students of the French group, therefore, according to the decision rule, Hypothesis 2 was rejected and the null hypothesis accepted.

Discussion and Implications of the Findings

The findings for the Metis adults and students reveal that the dominant values of the students are similar to those of the adults in all areas. Only in the Relational area is there a one-distance difference in the ordering of the first-order variants.

The degree of similarity would indicate that although the Metis are in a period of culture change, which may be assumed from the lack of consensus in the rank-ordering of items by the adults in two of the four value orientation areas, the Metis possess sufficient cultural stability and sufficient numbers that the values of their young people have not changed radically.

The similarity between the value orientations of the Metis students and the Treaty Cree students and the dissimilarity between the value orientations of the Metis adults and those of the Treaty Cree, serve to emphasize the last point.

V. TREATY CREE ADULTS AND STUDENTS

The findings related to the differences in value orientations between the Treaty Cree adults and students are summarized in Table XLIV.

The Relational Value Orientation Area

Help yourself is best, but if you can't you leave your brothers and sisters alone. They got problems enough (Cree father).

Before discussion of the value orientation areas it would seem timely to reiterate that the rank-orderings of the Treaty Cree students lacked a high degree of consensus, and may be open to some question due to the small number of Cree students in the secondary schools.

The most notable finding about the rank-ordering of the items by the Cree adults and students in the Relational value orientation area was the high degree of consensus achieved by the adults compared to the students.

As may be seen in Table XLIV, the students rank-ordered three of the items with a dominant orientation of Individuality, two with a dominant orientation of Lineality, one with a dominant orientation of Collaterality, and one with the three orientations equally preferred.

The adults ranked four of the items with a dominant orientation of Lineality, one with Individuality, and agreed with the students in rank-ordering Item 11 (Deciding How to Use Government Help) with a dominant orientation of

TABLE XLIV

DIFFERENCES IN VALUE ORIENTATIONS BETWEEN CREE
ADULTS AND STUDENTS

RELATIONAL AREA			TIME AREA			MAN-NATURE AREA			ACTIVITY AREA		
Item	Adults	Students	Item	Adults	Students	Item	Adults	Students	Item	Adults	Students
1	L>C>I	I>C>L	3	Pa>Pr>Fu	Fu>Pr>Pa	2	S>M>H	S>H>M	4	B=Bb>D	B >Bb>D
7	L>I>C	L>C>I	5	Pr>Pa>Fu	Pa>Pr>Fu	6	S>H>M	S>H>M	8	B=Bb>D	B >D >Bb
11	C>I>L	C>I>L	10	Fu=Pa=Pr	Fu>Pr>Pa	9	S>M>H	S>H>M	13	D>Bb>B	D >B >Bb
14	I>L=C	L>C>I	17	Pa>Pr>Fu	Pr>Pa>Fu	12	S>M>H	M>S>H	16	D>Bb>B	D >Bb>B
15	L=I=C	L=I=C	19	Fu>Pr>Pa	Fu>Pr>Pa	22	M>S>H	H>S>M	20	D=Bb>B	Bb>D >B
18	L>I>C	I>L>C	24	Fu=Pr>Pa	Fu>Pa>Pr						
21	L>I>C	I>L>C									
AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION			AREA ORIENTATION		
L>I>C L>I>C			Pr>Pa>Fu Fu>Pr>Pa			S>M>H S>H>M			D>Bb>B Bb>D >B		
Distance = 0			Distance = 2			Distance = 1			Distance = 1		

Collaterality. The adults rank-ordered Item 15 (Family Work Relations) in the same way as the students with all orientations equally preferred.

The rank-ordering of the Relational value orientation area was similar for the Cree adults and students. Lineality was rank-ordered as the dominant orientation with Individuality as the first-order variant.

Discussion. The finding that the Cree students maintained the value orientations of the adults in the Relational value orientation area has definite implications.

When it is considered that many of the Cree students were not living with their natural parents, or living with only one parent, or living in a foster home, the rank-ordering of Lineality as the dominant orientation would seem to imply that a larger cultural bond than the family, or a familial bond that could surmount separation, was at work on the students.

Contact with their adolescent children was admitted by many of the Cree adults to be a rather tenuous and sporadic matter. However, the Cree students were found to rank-order the Relational area in the same way as their parents.

The Time Value Orientation Area

Last September those little kids put their heads down in the bus on the way to kindergarten and wouldn't say nothing to me. Now they all say good morning and look right at you. They need that more than they need English for the next year in that big school (Young Cree woman).

The Cree students rank-ordered the items in the Time value orientation area with Future as the dominant orientation in four of the six items. The adults were not as consistent in their rank-orderings, which did not show a relationship with different behaviour-spheres. Both parents and students showed a lack of consensus in the rank-ordering of items in this area.

The rank-ordering of the Time value orientation area was Present over Past over Future for the Cree adults, and Future over Past over Present for the students. A two-distance difference was found in this area between the rank-ordering of the adults and the students.

Discussion. The Time value orientation area displayed the greatest difference between Cree adults and students. According to Kluckhohn, the existence of a two-distance difference represents a large and illogical difference that has not come about by an evolutionary type of change. The existence of this difference signified that the Cree students had moved away from the value orientations of the adults, and the difficulty experienced by both adults and students in making clear choices in this area would seem to indicate that pressure on the adults in this area was having definite effects upon the students.

The Man-Nature Value Orientation Area

He thinks you must be pretty smart to make up these questions, this old man. But he says for somebody to tell the weather what to do is pretty crazy (Cree interpreter).

Cree adults rank-ordered the items in the Man-Nature orientation area with a Subject-to-Nature orientation as dominant more often than did the Cree Students. Item 12 (Use of the Environment) was the only item that was given a dominant orientation of Mastery by the students, and Item 22 (Living off the Land) was the only item given a dominant orientation of Mastery by the adults.

The rank-ordering of the Cree adults for the Man-Nature value orientation area was Subject-to-Nature as the dominant orientation with Mastery-over-Nature as the first-order variant. Rank-ordering for the students was Subject-to-Nature as the dominant orientation with Harmony-with-Nature as the first-order variant. A one-distance difference was found to exist between the rank-ordering of the adults and the students.

Discussion. Although the Cree people may not live closer to nature than other groups, they do live closer to the hardships created by nature than does any other group, with the exception, perhaps, of the Metis. Subject-to-Nature would, thus, seem a logical dominant orientation for the group.

The Cree student's choice of Harmony-with-Nature as a first-order variant may signify more a complete rejection of the Mastery-over-Nature orientation than a true feeling for man's place in an ordered universe.

The Activity Value Orientation Area

This woman says to cancel that one out right now (the Being alternative in "Job Choice"). She says taking time off work, it gets to be a habit. (Cree interpreter).

Items in this value orientation area were rank-ordered by students and adults in practically every conceivable way, with no discernible relationship to behaviour-sphere differentiation in evidence. Again, the rank-ordering would seem to depend upon the isolated situation more than upon any other factor.

The rank-ordering of the activity value orientation area was Doing over Being-in-Becoming over Being for the Cree adults and Being-in-Becoming over Doing over Being for the Cree students. A one-distance difference was found between the value orientations of the Cree adults and students in the Activity value orientation area.

Discussion. Two findings emerge from the relationship of the Cree adults and students in this value orientation area. The first is that the Cree adults, despite the inconsistencies in item ordering have a strong Doing orientation that belies the common stereotype of the native person. The second discovery is that Cree students hold

the same value orientation in this area as the other student groups.

Hypothesis 2

The sum of the differences between total value configurations of the Cree adults and students was found to be four. Therefore, according to the decision rule, the null hypothesis was rejected and Hypothesis 2 accepted. The students and adults in the Cree group were thus found to be culturally different.

Discussion and Implications of the Findings

The native people of the Beaver Lake Reserve live in close daily contact with the people of Lac la Biche. That a degree of ambiguity, indicative of cultural change, should be manifest in the value orientations of this group was to be expected. That the absence of definite value orientations in some areas in the adults should be reflected in the value orientations of the students was a natural result. It was evident that the students had, at one time, adopted the value orientations of their peers rather than of their parents. How enduring this change might be is a matter beyond the scope of this study, as there is evidence to suggest that the adoption of "white" values may not be lasting phenomenon for the native student and that he assumes the values of his people when he leaves the school.

However, what is significant for the implications to be drawn from this study is the amount of difference and the direction of that difference. The difference was toward the values of the other student groups and the measure of difference was as great as that between the Lebanese students and their parents, and much greater than that between the Metis or French students and adults.

VI. OVERVIEW

In this chapter, the findings related to differences between the value orientations of students and adults in each of the ethnic groups have been discussed.

According to the decision rule adopted, differences in the rank-ordering of value orientations sufficient to describe the adults and students as culturally disparate were found to exist between the adults and students in the Lebanese, Treaty Cree, and French groups. Differences of this extent were not found between the adults and students in the Metis or Ukrainian groups.

These differences were determined by applying the construct of "distance" to the differing rank-orderings of the value orientation area, and by summing the "distances" for all value orientation areas for one adult-student group to arrive at a measure of difference between value configurations.

Although comment on the findings is contained in the final chapter, one generalization is made here.

It might be postulated that as the orientation of an adult group of a definite ethnicity approaches that of a dominant cultural group, the distance of that adult group from the student group of like ethnicity will become less.

Conversely, it might be postulated that the further the value orientations of a group of a definite ethnicity are from the values of a dominant cultural group, the more distant will be the value orientations of the student group of like ethnicity from those of its adult group.

These postulates are generalizations that imply that it would seem likely that value orientations of students flow from the parents of dominant groups to their children and from thence to their peers in minority groups.

The final chapter considers the generalizations stated above in relation to the research problem of this study, attempts to draw some implication for educational strategies from the findings of the study, and summarizes that study and its findings.

CHAPTER VIII

SUMMARY, IMPLICATIONS, AND OBSERVATIONS

I. PROBLEM, THEORY, AND METHODOLOGY

The Problem

This study utilized the Kluckhohn theory of dominant and variant orientations, in an attempt to determine if, in any given area, where there are a number of identifiable cultural groups, the groups were measurably culturally different, and if the children of each group were culturally similar to, or different from, their parents.

Hypotheses

This problem was made operational within the Kluckhohn theory and methodology by the postulation of two hypotheses. These were:

Hypothesis 1. Differences in the rank-ordering of value-orientations exist among the five ethnic groups;

Hypothesis 2. Differences in the rank-ordering of value-orientations exist between the adults and students in each of the five ethnic groups.

The Theoretical Framework

This study was based on the theory of dominant and variant value orientations developed by Florence Kluckhohn, who proposed that the answers to the five common human problems which exist in all societies at all times are to be

found in a limited number of different rank-orderings of value orientations. Five common problem areas, the Relational, Time, Man-Nature, Activity, and Human Nature, each contain three possible value orientations which may be differently rank-ordered to find the solution in each area. Value orientations are determined through the rank-ordering of the three alternatives in the positions of dominant orientation, first-order variant, and second-order variant.

Instrumentation

The instrument used in this study was the Gue (1967) revision of Kluckhohn's interview schedule, which Gue developed, after testing and revision, to suit the northern ecology of the Cree. Only very minor changes were made in one item, in this study, to allow the item to cross cultural boundaries that were different from those encountered by Gue.

Sampling and Data Collection

The Lac la Biche area was chosen for the site of this study. During the Spring of 1971, about eight hundred students in the secondary grades of the Lac la Biche School Division were given the Kluckhohn schedule as a questionnaire. From this large group, student ethnic groups were selected for the Treaty Cree, Metis, Ukrainian, French, and Lebanese. Adult ethnic groups were selected by attempting

to select randomly twenty parents, ten male and ten female, from each of the five ethnic groups. Parent data were collected from the one hundred parents by means of the Kluckhohn instrument which was administered as an interview schedule in English or in the language of the ethnic group.

Treatment of the Data

In the treatment of data for Hypothesis 1, the rank-ordering of each item was examined by means of the statistic "S/m" to establish the degree of within-item consensus existing for each of the ethnic groups. Following this procedure, the sums of preferences for items within each value orientation area were examined to determine the general rank-ordering of the value orientation area.

In the treatment of the data for Hypothesis 2, the between-group differences in each value orientation area were examined by means of the Caudill and Scarr construct of "distance." Each distance represented the number of rank-reversals required to turn one value orientation ordering into another. Following this treatment, differences in value orientation areas between groups were summed. The decision rule for Hypothesis 2 called for the acceptance of the Hypothesis for groups that were separate by two or more distances.

II. FINDINGS

Differences were found to exist among the five adult ethnic groups in the rank-ordering of the value orientation areas sufficient to term them culturally different with the exception of the French-Ukrainian pair.

The degree of consensus obtained in the rank-ordering of the items within the value orientation areas differed in the areas from group to group. The Lebanese failed to achieve a degree of consensus significant at the .05 level of probability in the rank-ordering of the majority of the items in the Relational area, while the French and Ukrainian groups failed to achieve this degree of consensus in the rank-ordering of the majority of items in the Man-Nature value orientation area. The Metis and Cree groups achieved consensus significant at the .05 level of probability in the rank-ordering of the majority of items in the Relational and the Activity value orientation areas.

Although item consensus was low for some groups in some areas, the accumulated scores for the value orientation areas were usually sufficient to determine the general rank-orderings for the groups.

Differences were found between the rank-orderings of value-orientation areas sufficient to term the adults and students of the French, Lebanese, and Cree groups as culturally different.

Although the French students and adults displayed a

two-distance difference between the rank-ordering of the value configurations, this difference was mediated by the number of identically ranked items in the areas in which they differed.

The four-distance differences between the Lebanese adults and students would appear the greatest difference between adults and students. The Lebanese parents and students achieved consensus in the rank-ordering of the majority of items in a majority of areas and the differences were, thus, supported by statistical evidence and sufficiently great that no doubt could be admitted.

The four-distance difference between the Cree parents and students, on the other hand, represented a difference between a group with a low degree of consensus in the majority of items in two value orientation areas and a group that did not achieve consensus in the rank-ordering of the majority of items in any value orientation area other than the Activity area.

An incidental finding was that the student groups were more alike in the rank-ordering of their value orientations than were the adult groups, and, in some cases, the value orientations of student groups were closer to one another than the individual student groups were to the adult of the like ethnicity.

Generalizations based on the findings are considered together with the problem in deriving implications for strategies for education in a multicultural setting.

III. CONCLUSIONS, IMPLICATIONS, AND OBSERVATIONS

This section of the study contains conclusions relating to the findings for the five adult and student groups, some implications which may be applicable to school systems educating a multicultural population, and some observations about the direction of future research.

However, before outlining the conclusions, a brief recapitulation of some postulates derived from the Kluckhohn Theory must be given. The first of these is that intercultural differences and intracultural variations are not absolute differences, but rather variations in the rank-ordering of the several value positions. Thus, the "strain towards consistency" is the prevailing influence of one type of rank-ordering upon variant ones. The second postulate is that most observable patterns of thought and action are an expression of not one but all the value elements, and, therefore, any social system must be examined for the degree of congruence each of the value components has with the others. Kluckhohn calls this last point examining the "goodness of fit;" in this study it is termed "congruence of value configuration."

An example illustrating this congruence is presented by Kluckhohn. By deduction, Kluckhohn holds that the American "way of life" has dominant orientations of Doing, Future, Individuality, and Mastery-over-Nature, and first-order variants of Being-in-Becoming, Present, Collaterality,

and Subject-to-Nature. The entire social system displays a strain toward consistency through the tendency of all groups to assume this value configuration.

Two forces act upon all rank-orderings of value orientations to create change; internal forces resulting from the lack of congruence of the value configurations, and external forces that impinge upon the system. When one of these forces is present, logical change, called "pattern elaboration of values" or "differentiation," occurs. When internal and external forces combine, "basic" or illogical change is likely to result in one or all value orientation areas. Defined in terms of the Caudill construct, illogical change is a "two-distance" or "three-distance" difference in a value orientation area.

Based on this recapitulation of certain germinal parts of the Kluckhohn Theory, certain conclusions about the degree and nature of differences between groups may be stated, and certain conclusions about the degree and nature of change between adults and students in each of the ethnic groups may be deduced.

Conclusions

The adult groups, except the French Ukrainian, differed to the extent of a three-distance difference in total value configurations and could, thus, be termed culturally different. While this measure was sufficient to differentiate the groups, it did not express the nature of

the difference, nor did it express whether or not there existed, in Kluckhohn's terms, "basic" differences between cultures. Further examination of the findings resulted in the conclusions outlined in the following pages.

The French and Ukrainian Groups. If the values of the French and Ukrainian groups may be taken as the norm for the Lac la Biche area because of the numerical dominance of the groups, together with the degree of congruence of their value configurations, certain generalizations may be derived against which the other groups may be compared.

The hypothetical North American dominant values were held by the Ukrainian and French groups in all areas except the Activity value orientation area. The Being-in-Becoming dominant orientation was, however, accompanied by a strong Doing first-order variant. The dominance of Being-in-Becoming might be explained by the fact that the majority of members of these groups were farm and small town dwellers. Not only the rurality of the people should be considered but also the concern expressed by nearly all members of these groups about education, the preservation of their distinctive customs, religion, and languages, and about the future of their children in a nation that is seeing the disappearance of the family farm and a typically rural way of life.

External cultural pressures can be most clearly seen in the anomalous situation existing in the Relational area

for the Ukrainian groups. While Lineality was preferred for most items, Individuality emerged as the dominant area orientation. Similarly, the strong first-order variant position of Doing indicated this response to external forces.

Lack of consensus achieved in the items in the Man-Nature area indicated that cultural stress may have been manifest in that area. Changing concepts of man's relationship to God, the ever-present possibility of crop failures, and developing technologies may all have contributed to both external and internal stress. A readiness for change may be deduced from the ambivalence in this value orientation area.

In summary, it may be concluded that the culturally dominant force, because of the combination of similar value configurations and numerical strength, were the French and Ukrainian groups. These groups demonstrated no basic differences in value orientations. They held, in common, strongly ordered value orientations in three areas, and suffered, in common, stress in the Man-Nature value orientation area.

The Lebanese. It might have been predicted that the Lebanese adults, coming from an older, established cultural milieu, would have proven not only most different from all other groups but also most likely to achieve a high degree of consensus in all areas. However, in the Relational area, which Kluckhohn stresses as a crucial area differentiating

cultures one from another, the Lebanese failed to reach a significant degree of consensus for the majority of items. The Relational value orientation area would seem to demonstrate, for the Lebanese adults, the results of cultural pressures that have created illogical change.

When a group is prevented by outside forces from moving from its dominant value orientation to the first-order variant position, which is the logical response to cultural stress, the two-distance change necessary is likely to lead to social disorganization accompanied by an ambivalence in the value orientation area. It might be hypothesized that the Lebanese villagers of Kirbt Roha and Lala, now resident in Lac la Biche, in leaving a society that was Lineal, and secondly Collateral, for a society that had as its dominant orientation Individuality, were subject to pressures that prevented a one-distance change in the Relational value orientation area. This could produce a certain amount of social disorganization as manifested in some intergenerational conflict.

In the other three value orientation areas, the Lebanese differed from French and Ukrainian groups by a one-distance difference in each area. While this served to differentiate the Lebanese from the two dominant groups, it is interesting to note that the one area in which the Lebanese held the same rank-ordering as the French and Ukrainian groups was the Relational area in which the group was suffering most cultural pressure.

The Metis Group. Findings for the Metis adults indicated that cultural pressure was being experienced by the group. As with the Lebanese in the Relational area, the Time area in which the Metis rank-ordered the value orientations in a manner similar to the French and Ukrainian groups was the area in which there was least consensus for the items.

A two-distance difference existed between the Metis and the two dominant groups in the Man-Nature value orientation area. Whether this represented "basic" cultural difference or not is difficult to ascertain as none of these groups achieved a significant degree of consensus in the majority of items in this area. A one-distance difference existed between the value-orientations of the Metis and those of the French and Ukrainian groups in the Relational area. One-distance differences existed in all areas between the Metis and the Lebanese.

Observation of the Metis during data collection when twenty Metis homes were visited produced evidence of social disorganization--drinking, hostility, and the depressed living conditions--which would support the conclusion that the group is suffering severe internal and external cultural pressures.

As mentioned in an earlier chapter, the Metis may be in the process of adapting some values of the dominant society while retaining some of their own values in establishing their own value configuration.

However, the goodness of fit in the Activity value orientation area of the Metis group with the French and Ukrainian groups, and the lack of consensus of all three groups in item rank-ordering in the Man-Nature area indicate that the Metis may be moving toward the adoption of the value configuration of the numerically dominant French and Ukrainian groups. Lack of consensus in the rank-ordering of items in the Time value orientation area, which is ordered similarly to the French and Ukrainian groups, may represent illogical change due to external cultural pressures.

A further factor may be contributing to the cultural pressure on the Metis. Kluckhohn postulates that the strains inherent in some systems are far more severe or numerous according to the congruence of orderings of the value orientation areas. For a group whose dominant orientations are Lineality, Subject-to-Nature, and Being-in-Becoming, the least logical dominant orientation in the Time area would be Future. Kluckhohn would term this a "poor fit."

Thus, it may be concluded that external cultural pressures on the Metis combined with severe internal strain due to lack of congruence in the value configuration is creating some social disorganization.

The Treaty Cree Group. The greatest differences between value configurations was found between the Cree group and the other groups.

Basic differences existed between the Cree group and the other groups in the Time value orientation area. The Cree rank-ordering of this area was Past preferred over Present over Future which differed from the Lebanese rank-ordering of Future over Past over Present by a three-distance measure, and from the Metis, French, and Ukrainian rank-ordering of Future over Present over Past by a two-distance measure.

It is interesting to note that the Cree at Wabasca (Gue, 1967) in rank-ordering the Time area in a manner followed later by the Ukrainian and French groups at Lac la Biche differed from the Beaver Lake Cree by a two-distance difference.

The Cree adults resembled the Lebanese in ranking Doing as the dominant orientation in the Activity area. This, again, provides a contrast with the Cree parents at Wabasca who chose Being-in-Becoming as dominant. It also provides a contrast with the stereotype of the native person as shiftless. The degree of consensus achieved for the majority of items in the Activity area would support the conclusion that this rank-ordering was not due to cultural pressure.

While the Time value orientation area provides evidence that change is occurring in the lack of consensus for the items, the change does not appear to be in the direction of congruence with the dominant cultural group. Also, the value configuration of the Cree would appear to

have a greater degree of intracultural congruence than that of the Metis. Although the dominant orientation of Doing may seem illogical, evidence from Kluckhohn's Five Cultures study indicate that the traditional dominant orientation of the Navaho is Doing, thus making their cultural transition in other areas more orderly due to the goodness of fit of the Activity orientation area with the remaining areas.

Although the dominant value orientation of the French and Ukrainian groups in Lac la Biche is not Doing, it is a strong first-order variant which should allow for easy transition for the Cree people in this area. Evidence from the findings for the student groups confirms this conclusion.

In summary, it may be concluded that while the Cree are the most culturally differentiated group in the Lac la Biche area, and while they are suffering some cultural pressures, there is no evidence in this study that any change towards greater congruence with the value configuration of the dominant cultural groups has created ambivalence in value orientation areas. Change is indicated by the lack of consensus for items in the Time and Man-Nature areas, but the congruence of the value configuration indicates that the change is gradual and logical.

Values of Students and Adults in the Five Ethnic Groups

Two major findings that emerged from the study were (1) the students were much closer in their value orientations

than were the adults in the different groups, except for the French and Ukrainian; and (2) the greatest differences occurred between the students and adults in the ethnic groups that most differed from the dominant cultural groups. It may be concluded that some cultural assimilation is taking place in the school.

The groups that differed culturally from their parents were the French, the Lebanese, and the Cree. Although the French students were considered culturally different from their parents, the two-distance difference accumulated from two different value orientation areas is not nearly as great as the differences found between adult groups or between Lebanese parents and students, or Cree adults and students.

Other than the Treaty Cree, the Lebanese students showed the greatest difference from their parents in value orientations. The four-distance difference marked them as culturally different from their parents, while the inability to rank-order the Relational value orientation area, an illogical phenomenon that sometimes occurs with the triple orientations, demonstrates that the Lebanese students are in cultural transition. Whether this transition is a result of assimilation or of maturation, or a combination of these factors, was not determined by the study.

Treaty Cree students were considered culturally different from their parents. Although the lack of consensus

achieved by Cree students for the majority of items in all but one of the value orientation areas may have been a result of the small number in the Cree student sample, the possible effect of other factors must be considered. The difference between Cree adults and students combined with a lack of consensus for item ordering by the students would indicate that the students may be under severe cultural pressure. Further, when it is noted that the value orientations of Cree students are much closer to the value orientation of other student groups than they are to the Cree adults and that the same situation pertains to the Lebanese students and adults, the conclusion must be made that the Cree students display ambivalence in their value orientations because of illogical change.

Implications of the Study

The following implications are derived from the study in an attempt to assist educators working in a multicultural setting, or working with minority ethnic or cultural groups.

The first implication relates to how well a school system designed by a dominant cultural group is serving the interests of minority groups. It may be that the values of students of minority groups will be different from their parents whether or not the change is desired or designed. However, it is evident that administrators and counsellors must become aware of the desires of the parents relating to maintenance of their cultural identity and sensitive to ways

in which to assist the parents achieve their aims. A specific example, in the area of curriculum, was the question raised by many of the adults who were interviewed as to why language courses in Cree and Ukrainian had not yet been offered by the Lac la Biche schools.

Different value configurations and different languages of the school and the home make communication between the two a difficult matter. All school personnel should become aware of the differences in value structure of the parents of the various groups the school serves and ensure that what is said to parents makes sense to them in terms of their value structure. In the same way that a note written in English to a Cree-speaking person may make no sense to the recipient, communications that are incomprehensible in terms of the value structure of the recipient will be either ignored or resented.

One of the greatest external pressures upon the value orientations of a minority group will be the aims that implicitly or explicitly underlie the designing of the curriculum. An example of the pressures created may be illustrated by examination of the official General Objectives of Secondary Education in Alberta. These are:

1. The prime aim of the school is to assist each Alberta youth in his growth towards maximum self-realization.
2. Each Alberta youth must learn to appreciate the unique and indispensable part in society played by the home and family and especially the influence of the family unit upon right thinking in connection

with morals, institutions, and the current issues of democratic living.

3. Each Alberta youth must be brought gradually to a realization of his responsibilities in the school, community, province, nation, and finally in the community of nations.
4. The school must help each Alberta youth to develop those understandings and attitudes that will make him an intelligent and productive participant in economic life; and assist him to develop saleable skills, or prepare for post-school vocational training.

(Province of Alberta, 1970, p. 7)

The curriculum of Alberta secondary schools is purportedly based upon these objectives. It becomes evident that for the student from a different culture the achievement of aims one and four may prove contradictory and cause major conflict in the individual student. Maximum self-realization which implies the Being-in-Becoming orientation for many cultures does not seem to be congruent with the strong Doing orientation implied by the last objective. Yet the school must educate the youth to be productive. Knowledge of the conflict likely to be produced in students by this contradiction is necessary for those who work with students.

The second objective raises some questions that relate to the conclusions of this study. It would appear from the value orientations of the students that the "unique and indispensable part in society played by the home and the family" refers to the home and family of the culturally dominant groups. This factor has implications for the curriculum. If minority group students are to appreciate the

role of the family, they must learn to appreciate the family that they know. This problem is most acute for the indigenous minority groups who are suffering the effects of social disorganization. Inclusion in the curriculum of courses that examine the social fabric of minority groups living in a stable environment are necessary to provide culturally disparate groups with models for their own family life. The middle-class stereotype may be incomprehensible and unobtainable for the members of many cultural groups.

Finally, objective three must be considered in relation to this study. It must be recognized that young people who come from cultural groups that have a value orientation that is dominantly Lineal will be much more hesitant to develop the requisite public and political skills necessary for the achievement of this objective, and that they will need extra encouragement and opportunity to do so. In providing this encouragement and opportunity, the educator should be aware that he is moving the student away from the value orientation of his cultural group.

For culturally disparate groups, of the four general objectives of secondary schooling, two may be contradictory, one may be irrelevant, and one may be very difficult to achieve. This would suggest that those teachers and administrators working in schools that have a multicultural student population should assess the relevance of those objectives and the effectiveness with which they are being

achieved.

Suggestions for Further Research

The discovery that the student groups were close to each other in value orientations indicates that research should be conducted to determine whether the similarity in value orientations persists after students leave school or whether the particular value orientation common to students is due to maturation factors.

Matched parent-student samples in an urban middle-class area need to be examined by means of the Kluckhohn methodology to discover if the value configuration attributed to this group by Kluckhohn is valid or not.

Longitudinal research utilizing a number of versions of Kluckhohn's instrument should be conducted. This implies the development of parallel items to the ones now contained in the instrument and their validation.

After the completion of the study, it became evident that the application of sophisticated statistical techniques to a subject such as values might be an inappropriate exercise. The statistic "S/m" which gave excellent results with a smaller N yielded results with the French student sample that were so great that the extent of their magnitude was not completely meaningful. This statistic, or one like it, is necessary, however, as examination of the degree of consensus held for the items in the various value orientation areas is a possible way of examining whether or

not cultural stress is being experienced by a group.

Until some method is devised to examine the triple orientations simultaneously, the application of statistical procedures to the Kluckhohn methodology will leave something to be desired both aesthetically and in terms of meaningful numbers.

The most promising future application of the Kluckhohn theory and methodology would seem to be in assessing the value orientations of developing countries to provide agents of change with an understanding of the value framework within which they will work.

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APPENDIX A
QUESTIONNAIRE

DEPARTMENT OF EDUCATIONAL ADMINISTRATION
UNIVERSITY OF ALBERTA

QUESTIONNAIRE AND INTERVIEW SCHEDULE

Almost all the questions in this questionnaire tell a story with three people in it, or tell about a problem with three possible answers, A, B, or C. There are no right or wrong answers. The questionnaire only asks for your preferences or likes.

After you have read each question, mark 1, 2 and 3 beside the answers that you prefer first, second, and third best. If two or even three answers seem just as good as one another, give each of these answers the same number.

Most of the questions will be like the one below.

EXAMPLE OF QUESTIONS

1. Colors

Three people were discussing the use of light and dark colors. Each had a different idea.

3 A One person said, "I like black. It is a solid color, and good contrasts are possible."

1 B A second person said, "I like gray. It goes with anything, and it is a soft color."

2 C A third person said, "I like white. You can do so many things with it, and use it anywhere."

Since you prefer light colors, you decide you agree most with B, so you write 1 opposite the letter B. You like white second best, so you write 2 opposite the letter C. You like black third best, so you write 3 opposite the letter A.

There are no right or wrong answers, just preferences or likes. Some of the questions will seem hard, but read them carefully, then mark your 1, 2, and 3.

PLEASE DO NOT LEAVE OUT ANY QUESTIONS

1. Choice of Representative

A settlement like yours has to send a person to speak for them at a meeting in a town a long way off. There are three ways to choose who to send.

- ___ A Should a meeting be called, and everyone talk things over until almost everyone agrees, so that when a vote is taken, almost everyone would agree on the same person?
- ___ B Should the older, more important leaders who have long experience with such things take the main responsibility for deciding who should be sent?
- ___ C Should a meeting be called, names be put up, a vote be taken, and the person sent who gets the majority of the votes, even though many people are still against sending that person?

2. Length of Life

Three persons were talking about whether people themselves can do anything to make the lives of men and women longer.

- ___ A One person said, "It is already true that doctors and others are finding ways to add many years to the lives of most people, through new medicines, vaccinations, and the study of foods. If people will pay attention to all these new things, they will almost always live longer."
- ___ B A second person said, "I really do not believe there is much that human beings can do to make the lives of men and women longer. I believe that every person has a set time to die, and when that time comes, it just comes."
- ___ C A third person said, "I believe that there is a plan to life which works to keep all living things moving together, and if a man will learn to live his whole life by that plan, he will live longer than other men."

3. Child Training

Some people were talking about how children should be brought up. Here are three different ideas.

- ___ A Some people said that children should always be taught well the ways of the old people. These people believe that the old ways are the best, and that when children do not follow the old ways, things go wrong.
- ___ B Some people said that children should be taught some of the ways of the old people, but that it is wrong to make children stick to these ways. These people believe that it is necessary for children always to learn about and take on those new ways that will best help them get along in the world of today.
- ___ C Some people did not believe that children should be taught much about the ways of the old people, except as an interesting story of what has gone before. These people believe that the world goes along best when children are taught the things that will help them find out new ways of doing things instead of following old ways.

4. Job Choice

A man needed a job and had a chance to work for three men. The three bosses were different. Listen to what they were like and say which you think would be the best to work for.

- ___ A One boss was a fair enough man who gave a little higher pay than most men, but he was the kind of boss who made men work hard and stay on the job. He did not like it at all when a worker left work for awhile to go on a trip or have a day or so of fun, and he thought it was right not to take such a worker back on the job.
- ___ B . A second boss paid just ordinary wages, but he was not so strict. He understood that a worker sometimes would not turn up - would be off on a trip or having a little fun for a day or so. When his men did this, he would complain a little, but the men would go back to work.
- ___ C A third boss paid just ordinary wages. He was firm, but he understood that a worker would sometimes not turn up - would be off on a trip or having a little fun for a day or so. But when a worker came back, this boss would always ask him how he expected to become a better worker by taking so much time off. The boss would take the man back on the job if the man could show that he wanted to learn more and become a better man.

5. Expectations About Change

Student Schedule

Three young people were talking about what they thought their families would have one day as compared with their fathers and mothers. They each said different things.

- ___ A The first said, "I expect my family to be better off in the future than the family of my father and mother or relatives if we work hard and plan right. Things in this country usually get better for people who really try."
- ___ B The second one said, "I don't know whether my family will be better off, the same, or worse off than the family of my father and mother or relatives. Things always go up and down even if people do work hard. So one can never really tell how things will be."
- ___ C The third one said, "I expect my family to be about the same as the family of my father and mother or relatives. The best way is to work hard and plan ways to keep up things as they have been in the past."

6. Facing Conditions

There are different ways of thinking about how God is related to man and to weather and to all other natural conditions which make plants and animals live or die. Here are three possible ways.

- ___ A God and people all work together all the time; whether the conditions which make the plants and animals grow are good or bad depends upon whether people do all the proper things to keep themselves working along with their God and with the forces of nature.
- ___ B God does not directly use his power to control the conditions which affect the growth of plants and animals. It is up to people themselves to find out how and why conditions change, and try hard to find the ways of controlling them.
- ___ C Man cannot know how God uses his power over the conditions which affect the growth of plants and animals, and it is useless for people to think they can change conditions very much for very long. The best way is to take conditions as they come and do as well as one can.

7. Help in Misfortune

A man suffered a grave misfortune which used up all his savings and cut off his earning power for a time. He and his family had to have help from someone if they were to get through the winter. Here are three different ways of getting help.

- ___ A It would be best if he depended mostly on his brothers and sisters or close friends to help him out as much as possible.
- ___ B It would be best for him to try and raise the money on his own, from people who are neither relatives nor employers.
- ___ C It would be best for him to go to his employer, or to an older, important relative who is used to managing things in the community, and ask him to help out until things get better.

8. Ways of Living

Three people were talking about how they like to live. Each one had a different idea.

- ___ A One said, "What I care about most is accomplishing things - getting things done just as well or better than other people do them. I like to see results and think that they are worth working for."
- ___ B The second person said, "What I care about most is to be allowed to think and act in the manner that best suits the way I really am. Even if I don't get much done, I believe in enjoying life as I go along."
- ___ C The third person said, "What I care about most is learning and developing as a person. I like to be active and busy, but it is more important to me to feel that I am becoming a better person than to have a lot of show."

9. Belief in Control

Three men from different areas were talking about the things that control the weather and other conditions.

- ___ A One man said, "My people have never controlled the rain, wind, and other natural conditions, and probably never will. There have always been good years and bad years. That is the way it is, and if you are wise you will take it as it comes and do the best you can."
- ___ B The second man said, "My people believe that it is man's job to find ways to overcome weather and other conditions, just as they have overcome so many things. They believe they will one day succeed in doing this, and may even overcome dry years and floods."
- ___ C The third man said, "My people keep things going by working with all the forces which make the rain, the snow, and other conditions. It is when we do the correct things, live in the proper way, and keep all that we have in good condition, that all goes well."

10. Ideas About Life

People often have very different ideas about what has gone before and what we can expect in life. Here are three ways of thinking about these things.

- _____ A Some people believe that it is best to give the most attention to what is happening now in the present. The past is gone, they say, and the future is too uncertain to count upon. Although things change, sometimes for the better, sometimes for the worse, in the long run life is about the same. People who believe this way think it is all right to keep whatever old ways one likes, but at the same time be ready to accept new ways as they come from year to year.
- _____ B Some people think that the old ways were the best, and that as changes come, things get worse. These people think the best way to live is to work hard to keep up the old ways, and try to bring them back when they are lost.
- _____ C Some people believe that the ways of the future will be the best, and even though change brings some small setbacks, it brings improvement in the long run. People who believe this think the best way to live is to look a long time ahead, work hard, and give up many things now so that the future will be better.

11. Deciding How to Use Government Help

The government one time had quite a lot of money to give to settlements like yours for the people to make or build something in the settlement for spare-time activities. Different people in the settlements had different ideas about how to make the plan to use the money.

- _____ A One person said, "The older, important leaders in the settlement should decide how to use the money. They have experience in such things and can tell the government what they think we need."
- _____ B A second person said, "We should call a community meeting and ask everyone to come with his own ideas. Every idea should be voted on, and the plan that gets the largest number of votes will be the plan we tell the government, even if many people still object to that plan."
- _____ C A third person said, "We should call a community meeting and talk about what we want until everyone pretty well agrees on a plan. That will be the plan we send to the government."

12. Use of the Environment

Three different men were in the same occupation, but each had a different approach to the use of the resources of his community in carrying on his occupation.

- _____ A One man used the physical and social resources of his community skillfully. He worked hard, but in addition, set himself to living in appropriate ways, which he believed to be those which kept him in harmony with the forces of nature.
- _____ B A second man used the physical and social resources of his community, but only worked hard enough at his occupation to keep things going. He felt that how well he got along in his occupation depended mainly upon conditions beyond his control, and that nothing that people do extra changes things very much.
- _____ C A third man used the physical and social resources of his community skillfully, and worked hard, making use of all the new scientific ideas he could find in order to improve his occupation. He felt that by doing this he would in most years prevent many of the effects of bad conditions.

13. Housework

Three women were talking about the way they liked to live.

- ___ A One said that she was willing to work as hard as most women, but that she didn't like to spend a lot of time doing extra things in her house or taking up extra things outside. Instead she liked to have time free to enjoy visiting people, going on trips, or just talking with whomever was around.
- ___ B The second woman said that she liked best of all to find extra things to work on which would interest her, such as improving her home, joining a club, or doing some extra sewing. She said she was happiest when she was kept busy and getting lots done.
- ___ C The third woman said that she liked to be active at things that would teach her how to understand herself and life better. She didn't worry about getting much done, as long as she felt she was developing within herself.

14. Wage Work

Three men were talking about three different ways of working. Each man had a different idea.

- ___ A One said, "I like being my own boss, and doing things my way. Then I can decide what to do, start when I like and stop when I like, and work as hard or long as I like."
- ___ B The second man said, "I like to work for a big company where I get paid regular wages and where I have a general idea of how many hours a day I will work, and what will be expected of me."
- ___ C The third man said, "I like to work with a friend or several friends. We would work together as equal partners and decide what to do among ourselves."

15. Family Work Relations

Three people from different settlements (communities, groups) were talking about how families who live close together in the settlement can arrange their work. Here are three possible ways.

- ___ A In one settlement, each of the separate families (that is, husband, wife and children) looks after its own business separately from all the others, and is not responsible for the others.
- ___ B In the second settlement, the close relatives in the families work together and talk over among themselves the way to take care of whatever problems come up.
- ___ C In the third settlement, the families that are closely related work together but have the oldest able person be responsible for the most important things and take charge of these things.

16. Non-working Time

Three men spend their time in different ways when they have no work to do.

- A One man spends most of his time learning or trying out things which will help him in his work.
- B One man spends his time learning new things which make him feel he is developing himself and learning to understand himself better. As long as he is learning to be a more complete and better person, he is happy.
- C One man spends most of his time talking, telling stories, singing, and so on, with his friends.

17. Changes in Church Services

People in a settlement (community, group) like yours saw that the church services were changing from what they used to be.

- A Some people were really pleased because of the changes in the church services. They felt that new ways are usually better than old ones, and they like to keep everything - even church services - moving ahead.
- B Some people were unhappy because of the changes. They felt that church services should be kept exactly as they had been in the past.
- C Some people felt that the old ways for church services were all right but that you just can't hang on to them. It makes life easier just to accept some changes as they come along.

18. Welfare Assistance

Here is a situation that came about in a settlement (community, group) like yours. There had been a lot of bad years and more and more people were asking the government for welfare. As time went on, more people were living on welfare only. Three persons were talking about this, and each had a different idea.

- A One person said, "Nobody should ask for welfare unless he is sick or old and can't possibly work. If a man has no money but is able to work, he should look around and find work somewhere to support his family."
- B A second person said, "Nobody should have to ask for welfare if he has brothers or sisters or close relatives who help out the way they should. Families should help each other out with such problems."
- C A third person said, "There's nothing wrong with asking for welfare and living off it when a person has no money and no way to support his family. The government has lots of money from taxes on wealthy people, and it is better to ask the government for welfare than live off your brothers or sisters or close friends."

19. Going Away to School

Several young people from a settlement (community, group) like yours had gone to a vocational school a long way off so that they could learn things that would help them get jobs. Different persons in the settlement (community, group) had different ideas about these young people going away to the vocational school.

- _____ A One person said, "It might do them some good. When they come back home here they might find some work. We won't know until they come back."
- _____ B A second person said, "There are lots of new kinds of work in other places that we don't even know about here. It is right for these young people to go away to the vocational school and learn new things, for then they will always be able to change when things change."
- _____ C A third person said, "They do not need to learn new things. The old ways are best, the ways of our old people. We should try to work hard and live the old ways, and bring them back when they are lost."

20. Women in the Modern World

A girl in a settlement (community, group) like yours left school at the end of Grade Eight. She had always passed with good marks and could have gone on in school, but she preferred to get married and have a family. People saw this in different ways.

- _____ A Some people thought the girl should have stayed in school for a few more years because she was doing well. They said she could have gone to vocational school or senior high school and accomplished something in the world. They said that doing things in the world is more important than getting married and raising a family.
- _____ B Some people said that she should have stayed in school longer in order to become a better wife and mother. They thought that by staying in school she would develop her abilities and become a more competent person. Then she could get married and start raising a family.
- _____ C Some people said that when a girl prefers to get married and start raising a family, that is more important than going to school. They said that being a mother is the place of women in the world, the most important thing that women can do.

21. Leaving Residential School

A sixteen-year-old boy from a settlement (community, group) like yours had gone away to a residential school a long way off. In the middle of the winter he left the school and came back home. People were talking about this.

- _____ A Some people thought he should talk over with his parents, or his grandparents, or his home-town school principal why he had come back home in the middle of the school year. In this way the older people would be able to advise him whether he should continue to stay at home or go back to the residential school.
- _____ B Some people thought he should talk over with friends of his own age his reasons for leaving school in the middle of the school year. In this way they could decide among themselves whether he should continue to stay at home or go back to the residential school.
- _____ C Some people said that leaving the school in the middle of the school year was his own business, and that he didn't have to talk to anyone about it. They said he could decide for himself whether to stay at home or go back to the residential school.

22. Living off the Land

A certain man in an isolated area was living off the land (such as trapping, farming, fishing) but did not produce enough to support his family, although he could have done so by working in a sawmill close to his home. Three people were talking about this.

- A The first person said, "I believe it is all right to spend your time working outside at something you enjoy. You have to be able to understand and work with nature - with the wind, the rain, the sun and the snow - if you are to be good at these things. The man who can do this is living a good life, and things will turn out well for him."
- B The second person said, "There's not much a person can do in living off the land to improve things for very long. Good years and bad years come and go. Some years, conditions are right. The best way is just to take things as they come, and do as well as you can."
- C The third person said, "It would be better if the man were to work at something he could control better than natural things. A man should work where he can manage the things around him, and doesn't have to worry too much about conditions in nature and their effect on how much money he earns."

23. Types of Discipline

Teachers have different ways of correcting children for poor behavior or bad manners.

- A Some teachers believe in slapping or shaking or strapping children when they behave badly, so that the children will remember not to do that thing again.
- B Some teachers believe in speaking sharply to children and making them feel small when the children behave badly. Then the teachers show the child what the proper behavior is.
- C Some teachers believe in speaking firmly but nicely to children when they behave badly, then taking some time and trouble to make sure that the child understands the proper behavior.

24. Sudden Community Wealth

Some people were talking about what a community should do if the government suddenly gave it a lot of money after oil was found in the settlement (community, group).

- A Some said it should be divided up right away among all the families who had homes in the settlement (community, group), so that everyone could get what he needed for himself and his family, right now.
- B Some said it should be saved until everyone had talked over what was best for the settlement (community, group) for the future. They said if it were given out right away, a lot would be wasted, but if careful plans were made, the money would do good for a long time to come.
- C Some said it would make too much trouble to let the community have it, because no one knew how to use a lot of money. These people thought the government should keep the money and use it for the community as the government thought best, the way it had done in the past.

APPENDIX B
STUDENT INFORMATION SHEET

DO NOT WRITE IN
THIS COLUMN

1. Name Given Family 2. School _____
3. Sex _____ 4. Age _____ 5. Grade _____
6. Are both your parents living at home? _____
- Just your mother? _____ (check)
Just your father? _____ (check)

7. The following questions should be answered by placing a check mark (✓) opposite the statement which is most accurate.

Your father is a Canadian of

(i)	Lebanese descent	_____
(ii)	Cree descent	_____
(iii)	Metis descent	_____
(iv)	French descent	_____
(v)	Ukrainian descent	_____
(vi)	Other	_____

Your mother is a Canadian of

(i)	Lebanese descent	_____
(ii)	Cree descent	_____
(iii)	Metis descent	_____
(iv)	French descent	_____
(v)	Ukrainian descent	_____
(vi)	other	_____

The first language you learned to speak was: :

(i) Arabic _____
(ii) Cree _____
(iii) French _____
(iv) Ukrainian _____
(v) English _____
(vi) Other _____

- 7a. For the following questions, please write the correct answer in the blanks provided.

The language that is used most frequently in your home is _____.

The language your mother speaks mostly is _____.

The language your father speaks mostly is _____.

The language your brothers and sisters speak mostly is _____

The language your grandparents speak mostly is _____.

Is any other language used in your home?

What is this language?

Is it spoken mostly by you ?

your brothers and sisters _____?

your father or mother _____?

your grandparents _____?

(Please
check one or
any of the
blanks)

8. In the space below please describe, as accurately as you can, where you live.

For example. I live on a farm about six miles north of settlement.

APPENDIX C

THEORY AND METHODOLOGY IN THE STUDY OF VALUES

THEORY AND METHODOLOGY IN THE STUDY OF VALUES

The aim of this study was to determine whether or not in a school jurisdiction of heterogeneous ethnic population there existed measurable cultural differences between groups, and between students and adults in each of the groups. It was thought that possible differences might contain some implications for those responsible for devising educational programs for the schools of such an area.

The differentiating of a number of groups could be done on the basis of a comparison of integrated cultures.

Hoebel (1958) defines a culture as a "harmonious working whole" which embodies the following characteristics:

1. Every culture represents a limited selection of behavior patterns from the total of human potentialities, individual and collective.
2. The selection tends to be made in accordance with certain postulates (dominant assumptions and values) basic to culture.
3. It follows that every culture exemplifies a more or less complete and coherent pattern, structure, or system of actions and relationships.

(Hoebel, 1958, p. 159)

In discussing these characteristics of a culture, Hoebel emphasizes that no society ever exhibits the full range of possible human behaviours, and, therefore, selection is an imperative for the development of a culture. Also, a culture becomes integrated when this selection is made with reference to a set of underlying assumptions, or postulates about the nature of the external world (existential postulates) and the nature of man himself (normative postulates or values).

Both existential and normative postulates are the reference points that color a people's view of things, giving them their orientation toward the world around them and toward each other. The basic postulates provide the frame of reference for a people's Weltanschauung, or world view." (Hoebel, 1958, p. 159)

Further, Hoebel states that the basic postulates of a culture may be explicitly stated by the people who hold them or explicitly manifest in the behaviour of the members of a society.

The role of the anthropologist is to observe the society in all aspects of its behaviour, generalize the principles that underlie the behaviour, and, thus, identify the postulates.

In effect, the anthropologist discovers the values, or basic postulates, underlying the behaviour of a group by observing the totality of societal interaction.

However, in a cross-cultural study of a number of groups where neither extended observation of all groups nor access to field notes about all groups is possible, it is necessary to follow a less comprehensive methodology to discover if differences exist between groups.

Many valid ways of differentiating cultures, other than a study of values, have been utilized by social scientists.

Leach (1954) has emphasized that the magic and ritual which accompanies technical acts serves to differentiate peoples from each other and to define the role and status of the person within that society, whereas political structure serves to define the "society" to which a people belong.

Language differentiates between groups. However, language as a sole criterion of difference in culture may not be an adequate criterion.

Similarly, religions, kinship systems, economic systems, social customs, and the technology and arts of societal units may be utilized to differentiate one culture or one societal unit from another.

However, in the study of a number of groups, who, outwardly, live within the same social system, retain many of the same customs, speak a common language in social and economic intercourse, maintain the kinship system sanctioned by law and local norms, participate in similar arts and technologies, and live within the same political and economic system, the difficulties of differentiating between them according to any one of the above-mentioned criteria might prove inadequate. For example, the groups examined in this study do differ in the degree to which they possess economic independence and opportunity. However, this difference exists between some groups only, and in no greater measure between groups than between the poor and the affluent within any one group. Similarly, the political status of one of

the five groups, the Treaty Cree, is different from all the others, and, while this criterion serves to separate them as a group, it does not serve to differentiate between the Metis, Ukrainian, French or Lebanese groups.

This is not to say that differences according to the above criteria are not important, and some recognition of their importance has been made in the section of the study on characteristics of the sample. The information contained in that section, drawn from extensive field notes, attempts to supplement the more empirical and central criterion of the study.

Differing values were chosen as the criterion to differentiate between cultures because values underlie the fabric of every society, and provide the basis on which belief, attitude, aspiration, as well as observable patterns of action, rest. Parsons (1951), Clyde Kluckhohn (1951), and Hoebel (1958) hold that values, either explicitly or implicitly expressed, form the broad framework for societal interaction.

Theories of value or values exist in bewildering profusion. Jacob, Flink, and Shuchman (1962), in a comprehensive review of the major theories of value, note that values are considered by theorists in a range from the indefinable to the completely pragmatic.

G.H. von Wright (1963) divides the concepts in which moral philosophers take an interest into three groups. The first of these which he calls deontological or normative contains the notions of right and duty, command, permission and prohibition. The concepts in the second group, termed axiological or value concepts, are those of good and evil, and the comparative notion of betterness. The third group, the anthropological, includes, among others, the notions of need and want, decision and choice, motive, end and action.

Wright goes on to say that there are no lines of division between the three groups, that no one group could be successfully studied in relative isolation from the others, and, in particular, that the study of normative and value-concepts must be based on a more thorough examination of "anthropological" concepts. "The basis of ethics or philosophy of morals must be an anthropology or philosophy of man." (Wright, 1963, p. 7)

In his final use of the word "anthropological," in the sense of the totality of man's cultural existence, Wright would seem to agree with Hoebel.

At the same time, in the preface to Man in the Primitive World, Hoebel states that the great contribution of Anthropology to knowledge has been derived from its special quality as a comparative science. He also avers that "Anthropology must bring its conclusions to bear upon the problems of modern society: it must place its methods at the disposal of other sciences." (Hoebel, 1958, p. ix) Several studies of values which have applied this comparative approach are discussed in the remainder of this appendix.

Of the recent studies which have attempted to measure values or value orientations both across and within cultures, the study conducted by Charles Morris (1956) is the broadest in scope.

Morris states that the word "value" is employed in many ways, and, in order to avoid confusion, he defines three categories. The first category, which he terms operative values, refers to the tendencies or dispositions of living beings to prefer one kind of object rather than another. The second, called conceived values, refers to those instances of preferential behaviour which are directed by anticipation of the outcome of the behaviour. The third category, which is called object values, includes what is desirable whether or not it is in fact preferred or conceived as preferable. Morris states that all three categories have a common reference in preferential behaviour and that they do not refer to different values but to differing aspects of the same value.

In his "Ways to Live" instrument, Morris was primarily, though not exclusively, studying one kind of conceived value; that is, conceptions of the good life.

The Ways, which are fragments of what are variously called "world views," "philosophies of life," or "value orientations," are thirteen short descriptions of differing life styles.

The items were originally constructed to contain what Morris considers to be three basic components of the human personality. The first of these, the "dionysian" component is made up of the tendencies to release and indulge existing desires. The second, the "promethean" personality component consists of the active tendencies to manipulate and remake the world. The "buddhistic" component of personality comprises those tendencies in the self to regulate itself by holding in check its desires.

Later, because of an increase in the number of components developed through subsequent research, Morris factor analyzed the various items to develop a further set of components.

The factors that emerged were called Social Restraint and Self-Control, Enjoyment and Progress in Action, Withdrawal and Self-Sufficiency, Receptivity and Sympathetic Concern, and Self-Indulgence (or Sensuous Enjoyment).

The "Ways of Life" instrument was administered to 5,568 college students in China, India, Japan, Norway, Canada, and the United States. The data collected were examined by means of factor analysis and rating of mean scores.

The major results of the research were, in Morris' opinion: the isolation of five value dimensions that appeared in the three main cultural samples, the attainment of a cross-cultural interval scale for measuring values, and the accumulation of a body of evidence supporting in its totality a field conception of values.

Another series of studies which relates to values, conducted in recent years, are those of Milton Rokeach (1968). Rokeach's major contribution to the study of values would seem to be his classification and sub-classification of attitudes, beliefs, and values, although his extensive application of his theory in the experimental analysis of belief systems and the modification of beliefs is a related field.

Rokeach defines a belief as any simple proposition, conscious or unconscious, inferred from what a person says or does, capable of being preceded by the phrase 'I believe that. . . .' (p. 113). Further, Rokeach categorizes beliefs as descriptive or existential; evaluative; and prescriptive or exhortatory. Beliefs have three components: the cognitive, the affective, and the behavioural.

An attitude is defined as a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner.

An ideology is defined by Rokeach as an organization of beliefs and attitudes that is institutionalized or shared, deriving from external authority.

Values are defined by Rokeach as a type of belief about how one ought or ought not to behave, or about the worth of some end-state of existence.

A value system is defined as a hierarchical organization, or rank-ordering, of ideals or values in terms of importance. This rank-ordering will vary from person to person.

The logical development of the series of definitions here summarized helps clarify the differences between values and other categories often confused with values.

Dahlke (1958) examined the values of students, and the school as a group; relationship of students to others; and the effect of competing groups on the school from a sociological basis.

His main concern was the determination of whether or not what he terms "natural rights" were possible under conditions of institutional order and under conditions of group conflict.

Dahlke developed social models and value orientations through content analysis of documents, testimonies, and hearings for five different social images towards which various groups wish to socialize the young. These value orientations were termed religious, nativist, market, common man and humanist.

All these orientations are seen at variance with each other and, thus, the schools are seen as areas of contending value emphases.

Rath's (1966) research into the values of pupils shows flexibility in methodology. His approach emphasized the matter of process in valuing and he identified three processes; choosing, prizing, and acting. Rejecting what other theorists term "values," Rath insists that they be called "value indicators" as the values themselves are claimed to be indefinable.

The strength of Rath's methodology lies in the identification by the pupils of their own values assisted by a list of clarifying questions.

In addition to the studies discussed, a number of studies have been conducted, especially with the school students of minority groups. Many of these studies purport to measure values. Some of these studies describe values in historical terms or in terms of attitudes, aspirations, expectations or motivation. J.F. Bryde (1967), W. Pratt (1961) and Charles H. Poehlman (1966) have done research with Amerindian youth in the school setting, but while

values are described, usually in terms of an accepted stereotypy of the native Indian, no empirical evidence of differences in values is offered. According to the definition of values used in this study, attitudes, aspirations, expectations or motivations may stem from values but they do not constitute the values themselves.

At the polar extreme from the participant observation recommended by anthropologists is the technique of mailing value inventories to participants and subjecting the results to statistical analysis. This methodology is common to studies of attitudes.

The Kluckhohn methodology, while having the obvious weaknesses inherent in any interview situation as well as the limiting factor of a forced-choice ranking of three alternatives, would appear to minimize participant observer bias while avoiding the total impersonality and disregard of intervening variables inherent in distributing questionnaires. However, the major advantage of the Kluckhohn methodology would seem to be that it is firmly based on theoretical concepts that have been proposed by numbers of social scientists (Parsons, and Shils, 1951). Kluckhohn herself credits Talcott Parsons, Redfield and others with much of the theoretical background on which she builds her model.

Theories of value would seem to fall into two broad categories: those which postulate an ideal set of values for any given culture, and those which propose an universal set of values which are differentiated in emphasis from culture to culture, from group to group, and from individual to individual.

This is not to say that those who uphold the concept of ideal values do so in a belief that members of a culture will cleave to the ideal set. The conceptual framework of such a system is an analytical tool by which adherence or non-adherence to a value framework may be measured. The tendency of such theorists is, however, to classify the adherents to a value set as behaving in a socially normative way while those who do not are classified as deviant or aberrant.

Kluckhohn, as has been seen in the section of the study concerned with theory, takes the position that variant value orientations are not necessarily deviant, but are, in fact, expected and necessary to the survival of the culture.

The position taken by the theorists who conceptualize value structures as normative-deviant dichotomies is no less valid than that taken by Kluckhohn. The former position, which owes much to the construct developed by Weber of the "idealtypus" (Rogers, 1969) looks at a society through lenses that classify the normative as expected and the deviant as unexpected.

Kluckhohn's theoretical framework, on the other hand, is rooted in systems theory. Her position is that her model is consonant with the general theory of action proposed by Parsons, Shils, and Clyde Kluckhohn (1951) and that it allows for what Everett Hagen (1962) has termed a dynamic equilibrium. Value orientations will shift according to pressures from within and without to enable the social system to survive.

This conceptual framework allows the theorist and the researcher to examine differences not only in dominant orientations but also in variant orientations both within and between groups to ascertain the dynamics of a society in its movement from one value equilibrium to other value equilibria. As such, it is a realistic framework within which to examine societies or societal groups in close contact with each other and the pressures they exert upon each other. If Leach's contention that societies may be defined as "any self-contained political unit" (Leach, 1962, p. 5) is accepted then Kluckhohn's concept of a "strain towards consistency" is operative in the tendency of sub-groups to move towards the value orientations of the larger society in an attempt to achieve an equilibrium similar to, and in harmony with, that of the larger society. As such, Kluckhohn's theory is useful in the assessment of the acculturative effects of such institutions as the school.

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